

Zion's Herald.

VOLUME LXIII.

BOSTON, WEDNESDAY, OCTOBER 20, 1886.

NUMBER 42.

Zion's Herald.

PUBLISHED BY THE
Boston Wesleyan Association,
38 Bromfield Street, Boston.

BRADFORD K. PEIRCE, Editor.
ALONZO S. WEED, Publisher.

All stationed preachers in the Methodist Episcopal Church are authorized agents for their localities.
\$20.00 per year to all ministers, \$1.50 per year. All other subscribers, \$2.50 per year.

Specimen Copies Free.

THE NEW PASTOR.

BY HOLLIS FREEMAN.

The lady glanced, as the pastor spoke, at his plain and homely face, noting the old and shabby coat, worn with so little grace, the stiff, set figure, the toll-worn hand, and smiled at his words of grave command.

His message given, the pastor looked at the fair and smiling face, noting the folds of the silken dress, the courteous, easy grace; reading the smile with a ready wit, and the thoughts that lay hidden away in it.

"Do you remember," he gently asked, "the pillars of old that stood in the Tabernacle of curbed courts? Were of naught but shittim wood? Chosen by Israel's God of old, stood the shittim pillars o'erlaid with gold?"

"The commonest wood yet ordained by God. For his sacred service sweet, chosen and blessed, yea, adorned with gold, and made for his presence meet! Is there no lesson we can unfold from those shittim pillars o'erlaid with gold?"

The smile had passed from the lady's face. She murmured with thoughtful look: "In earthly vessels this treasure is, we read in the Holy Book."

The grace of the Spirit our common mold o'erlays like the shittim wood with gold.

A SHORT MISSIONARY TRIP.

BY REV. GEO. BYRON HYDE.

"The Sierra de Puebla" comprises a section of territory about fifty miles from East to West by something more than that distance from North to South, situated in the northern part of the State of Puebla. This mountainous section, like others of the same character farther north, is inhabited almost solely by Indians known by the names, Mexicanos, Aztecs, and several others. It is to this people, comprising a large portion of the population of Mexico, I have been sent, and in which I wish to interest the people of New England Methodism.

The beautiful village of Setela de Ocampo has been selected as the home of the missionary and centre of work, and from this place we start on our little journey. In this "Switzerland of Mexico" the missionary does not travel as his brother of the New England Conferences of to-day, but as his grandfather of seventy or a hundred years ago. You shall know how: Long before the sun has lit up the tops of the tallest mountain, the horses (three of the finest in the mountains) have been fed and saddled. I have mounted and passed out of the adobe enclosure of our mission house, and with my trusty Indian guide am far up the side of the mountain. Traveling at this season of the year is attended with much danger, both from landslides and from being obliged to ford the numerous mountain torrents swollen by severe rains. At any time the roads are dangerous enough, being for the most part mere mountain paths, almost exactly like a "cow-path" on a Vermont or New Hampshire hill, and often nothing more than a trail leading along the side of a canyon, or, as it would be called here, a barranca, sometimes thousands of feet deep and with no more than three feet between you and the edge. Again, as I did on this morning, you go down, or up, perhaps, one of these "climbs" for which this section is noted, descending in this place nearly two thousand feet in going half a mile.

The experience of fording one of these rapid and dangerous rivers, where the water often rises several feet in a few minutes, has somewhat of novelty connected with it, as has also the leading your horse over a single beam thrown across a river at the height of a hundred feet above the water. But these are very-day occurrences in the travels of our mountain preachers. After a ride of six hours, we approach our destination—Xochiapulco, or "Flower of the River Apulco." This exclusively Indian village has, I suppose, a population of nearly fifteen hundred. It is impossible for me to do justice to its beauties, at least, in this paper.

This is our great stronghold. No priest has been allowed in the village in a dozen years. The last who came was banded a clumsy Indian hove, and notified that if he expected to live there, he must work. But here we have been gladly received. The village council—God bless them! I wish you could see the seven grand old Indians, specimens of that wonderful race who have inhabited these beautiful hills and valleys for centuries—have ceded the finest lot in the village to our Missionary Society for a church and mission house. Besides this they have given much in labor and material. So on this lovely spot, nearly 8,000 feet above sea level, over the ruins of an old Catholic church, are rising the walls of the first Protestant church, so far as I am able to learn, ever built for the use of the Indians of Mexico. This is to be a neat chapel of stone and brick, with a tile roof, built after one of our Church Extension plans slightly modified, and we hope to dedicate it about Christmas. Here a Christian lady could immediately have more than a hundred girls under her influence, and free access to twice that number of homes.

Homes, did I say? No! there are no homes here. Sisters of New England, with your happy homes and beautiful little girls, shall I tell you the fate of these girls, and thousands of others? I fear not one of them will ever be a lawful wife. Here, man, at his pleasure, takes and discards. The law is powerless to change this; but it is my careful, prayerful opinion that a loving, Christian woman could induce one-half of these girls to say to the man who seeks a wife, "Yes, if you wed me at God's altar."

It is my firm belief that one woman here can make herself felt in more homes and hearts than in more reached by all our lady missionaries in Mexico. The reason is obvious: You can come in contact with them one and all. The women are hardest to reach. They are the fanatics of Mexico; they are the ones who stick to the old ways and beliefs. A few weeks ago, when, in company with my presiding elder and a few native brethren, I was surrounded for two hours by an armed mob, it was the women who were loudest in their demands for our hurt. Women of the Church, the women of Mexico need your help!

Meeting my presiding elder, Rev. A. W. Greenman, here, this day and the next were spent in attending to business connected with building a church. But the richest experience, and one which few have enjoyed, I imagine, was yet to come. Toward evening of the second day we mounted, and in company with two of my native preachers—one a grand old Mexican brother, the other a Soconusco Indian who speaks Aztec—we started for the village of Cuaximaloya, about three leagues down the valley. Recently we have been excluded from the school-houses—the work of an official who is a bitter enemy because we are breaking his influence and hindering him in some of his evil purposes. But in this village the people were so enraged that they had offered us the use of a neat Catholic chapel—which they will probably give us—and which we were to occupy for the first time.

We had supper in an improvised restaurant, a house which was not in use. Building a fire in the middle of the floor—the floor was made of a material very common here and known to the natives as *tierra*—we boiled our coffee, warmed our *frijoles* (beans) and *tortillas* (coarse corn cakes), and enjoyed a Mexican supper. Long before the time appointed for service, the little chapel was filled. Old chiefs, with grey locks; middle-aged men, thoughtful, and some of them evidently suspicious; women, with their babes; children—a hundred. It was a sight to make one wonder and be glad. The children sang, in Spanish, the very hymns we love: "I'm a pilgrim and I'm a stranger;" "Beautiful words of life;" "Jewels;" and words set to the tune of "O, think of the home over there." These had been taught them by the village schoolmaster, who is a friend deeply interested.

The preacher arose and gave out his text—Heb. 4: 7 and 16, and read as follows: "Oguinyollati oceltonal huan oquito ilatocayapan Dabid. Azca ye hueca cauill saman guemami ye mitoloc. Sla nan quica-

quisque azca in dalse, ano xicetelilica na moyollo. Ma timotoquica, ney-cetlahuelmatilistia itlan tlacocaya-tlachihualistia ica ticaquisque ni tlaticioitlatist huan ticaquisque cualli tlachualistli ye ica totech-monequis;" after which we listened to a very earnest sermon in the same language.

The chapel was as it had been left after the last mass. I counted fourteen idols—some call them "images"—on the altar behind the preacher. Two crucifixes, dressed in women's clothes, were the most horrible mockery I have ever witnessed. The censor we utilized as a candlestick. Fresh flowers showed that some devout women still visited this shrine of the patron saint of the village. How different was this Christian service in their own tongue from the senseless mumblings of the mass which the priest himself scarcely understands!

After the sermon I was introduced by the presiding elder, and spoke to them in English, Bro. Greenman translating into Spanish, and Brother Aquilar, the Indian preacher, into Aztec. When I told them that I was learning their language they were greatly pleased, and I received many a hearty embrace from the old chiefs. We returned to Xochiapulco by moonlight, for the next morning the daughter of our Spanish preacher was to be married to the clerk of the village council. The time came, and nearly the whole village had come together to witness the ceremony—the first most of them had ever seen. Bro. Greenman explained the Bible teachings and the requirements of our church in regard to marriage. Many a man heard who had four or five wives. Some came to us and asked how they should do; and it does seem no insignificant question.

The result of that Christian wedding we already see. I have been notified by several of the principal men of the place, that when our church is dedicated, they wish to be married, and have their children baptized. The field is white; the harvest is great; the laborers are so few. Pray for us! A ride of six hours brings us again to our home, and this trip is ended.

Setela de Ocampo, Sept. 25.

METHODIST MINISTERS IN "RETREAT."

BY REV. ALEXANDER DIGHT.

General Lee's army at Appomattox doubled back upon itself, and disheartened, retreated, and then surrendered. Not such a "retreat" as that does our subject refer to.

The Roman Catholic priests meet "in retreat," and lay their plans to strengthen the chains of ignorance and blind devotion which bind their people. To no such "retreat" as that do we refer.

"And after six days Jesus taketh Peter, James and John his brother, and brought them up into a high mountain apart, and was transfigured before them; and his face did shine as the sun, and his raiment was white as the light. Then answered Peter, Lord, it is good for us to be here." In such a "retreat" as that the Methodist ministers of the Springfield district have been lately gathered; and, as the Master with His disciples came down from the mountain and healed the poor lunatic, so we have returned to our charges feeling that we are better able to meet the multitudes and cast out the foul spirits.

As the meeting was somewhat out of the regular order of ministerial gatherings, an account of it may be of interest and profit to the readers of the HERALD.

of general importance in the minister's work. Any member present was at liberty to suggest these subjects. 2. The reading of a well-prepared paper. 3. A general discussion of the paper.

Following this order the first part of two sessions was given to the consideration of a minister's duty to observe a Sabbath day of rest. The hardest and most laborious day the minister has is the Sabbath; and it is to be feared that very few set aside any other day, and make it really a day of rest from his regular labors. The law of one-seventh of the time for rest seems to be first a law in nature; then upon that as a basis God enacted the Sabbath law. But if a Sabbath rest day is one of God's natural laws, probably no class of men are more constantly violating it than ministers; and a sort of dead-level, non-elastic life is the penalty they pay for it. If the bow could be unbent one day in seven, it would doubtless spring with greater force the remaining six. This talk was very helpful, and will doubtless, on this subject, work a revolution in the lives of many of those present.

Another subject that was discussed, in this informal half-hour, was family prayer. That there is great lack of this in Christian families, and great loss of power from its neglect, seemed to be generally felt, but how to remedy it is a problem not easy to solve. Dr. Deems related some of his own experience and efforts in this line. His success in inducing families to observe family worship, and the remarkable revival which sprang from it, showed that this is a field in which by determined effort much may be done, and from which rich harvests may be reaped.

Very excellent and carefully-prepared papers were read by the following brethren: Revs. H. W. Matthews, G. C. Osgood, J. M. Leonard, W. G. Richardson and G. W. Mansfield. The first of these—"The Holy Spirit for Service, and the Conditions on Which His Presence and Help are Secured," brought out strongly the fact that we may rely on the Holy Spirit for help, and that, having made due preparation, we ought to abandon ourselves to Him. Fanaticism consists in trusting the Spirit for everything and making no proper use of means and opportunities; but when one has made due preparation, he may safely abandon himself to the Holy Spirit and freely give utterance to whatever new thoughts may be suggested at the moment. When a sermon under such inspiration seems from a human standpoint to be a failure, from the divine standpoint it will often be found to be a success. To rigidly confine oneself to a written manuscript or a marked-out line of thought, is, thus, oftentimes, to resist the Holy Spirit.

The second paper, on "The Needs of the Hour, or our Responsibility as Ministers of the Gospel," in view of the Present State of the Church and Society," set forth strongly the need of emphasizing the fundamental doctrines of Christianity, especially man's sinfulness and Christ as the only Saviour. The preacher must deeply believe that man not only sins, but is sinful. He must believe that Christ is not only a Saviour, but the only Saviour. Other systems of religion may have truth about them, but only Christ can save; and all men out of Christ are lost.

The paper in the evening of the first day was a very clear and effective presentation of the relation of ministerial character to ministerial success. Impure men may have some success in winning souls, but success will generally depend upon character. Not the needle-gun, but the intelligence of the man behind it, gave the Germans success. Not what the man says, but the character behind the man, determines his effectiveness. A man's discourse will reveal his character. Sometimes a word will reveal deep sorrow of heart when there has been the greatest effort to conceal it. Napoleon's dispatches are full of the word "glory;" while in Wellington's it is not once found, but the word "duty" is on almost every page of his writings. Character also determines the extent of a word's meaning: When Huxley uses the term "universe," it means very much more than when the boor says it. The character of the minister, and especially of the minister, will determine what the character of the converts will be—a thought that should come home with tremendous force to every minister's heart. It was no wonder that at the close of this paper the company bowed in silent prayer, and the leader said he had never been in a meeting where the spirit had been more sweet.

The first paper on the second day was devoted to the topic, "What Doctrines and Methods should be Employed and Especially Emphasized in Preaching and Pastoral Work of To-day?" The writer thought, a whole gospel to preach, and a whole man to preach it, were what we want. The doctrines which need to be emphasized are largely those which are at the present time neglected. God is too often conceived of as a benevolent and indulgent grandfather, rather than as a God of love to righteousness, and a God of consuming fire to sin. Sin is conceived of as a bitter-sweet, a something for which we are not more than one-half accountable, and for which God looks down on us with great pity, rather than as our own act and as the thing God hates. The Scripture doctrine of God and of sin, together with the doctrines of the Holy Spirit and Christ as a complete

Saviour, not only from sin, but from sin, need to be emphasized to-day. With regard to our methods, the writer thought the spirit of the man had more to do than anything else. If a man holds these great doctrines to be real verities, and has a heart of sympathy, his methods will be most likely to lead to the desired results. A study of our Discipline and pastoral theologies, but above all a study of Christ's methods will be helpful in forming pastoral habits.

The last paper of the "retreat" was a very excellent one on "How Far should we Depend on the Pulpit or General Appeal, and how Far Employ Personal Labor with the Unsaved?" In our preaching we must not only preach truth, but vital and vitalizing truth. It is true that Jesus was born in Bethlehem, but that He was born in Bethlehem rather than Nazareth is neither vital nor vitalizing. When we have preached vital truth we should expect the Holy Spirit to make it vitalizing. "The word that goeth forth out of my mouth shall not return unto me void, but shall accomplish that which I please, and shall prosper in the thing whereto I sent it." On this promise we should implicitly rest, but should remember, also, that sometimes one sows and another reaps. But while we should expect fruit from our pulpit ministrations, experience seems to confirm the fact that a large part of our converts come from personal labor with the unsaved, and great effort should be made to have all Christians engage in this kind of work.

After a discussion of this paper, and a few brief and tender words by Dr. Deems, to which tears were the response, "Blest be the tie" was sung, and the "retreat" closed, each one saying in his heart, "Lord, it has been good for us to be here."

Although the "retreat" had closed, the feast was not ended; for at an early hour the brethren came together for a season of prayer, and then, at 7.45 P. M., adjourned to the audience-room, where a large congregation were waiting to hear a sermon from Dr. Deems. His text was from Ps. 90: 17. It was a sermon rich in thought, beauty of expression and tenderness of feeling. But lack of space will prevent any adequate report of it.

RECOLLECTIONS OF ZENAS CALDWELL.

BY REV. J. G. PINOREE.

Zenas Caldwell was the oldest son of William and Nancy Caldwell, who was born in 1800 and died in 1826. Being a distant relative, and a member of the family from 1820 to 1826, he may be presumed to know him well. He was undoubtedly a remarkable man in whatever way one may view him, whether as a Christian gentleman, a scholar, an educator, or a minister of the Gospel. It is said that he was the first man in New England who received a collegiate education. A few personal incidents concerning him may not be out of place at this time.

My first recollection of Zenas was soon after entering the family, in 1830. He was then studying at home, preparing for college. For daily exercise he was in the habit of practicing martial music and of occupying himself with felling trees on the farm. In the winter of 1830-21 he was engaged in teaching school not far away, generally coming home on Saturday; and in the evening, as the family gathered around the blazing fire in the old kitchen, he would entertain us by relating his experiences in teaching during the week, and such other circumstances as might have occurred.

In the autumn of 1821 Zenas was admitted to the sophomore class in Bowdoin College. In the fall of 1823, when he had entered upon his senior year, he became associated as room-mate with Franklin Pierce, afterwards President of the United States. Mr. William Caldwell, being school agent, invited young Pierce, then about twenty years old, to teach our winter school so as to assist Merritt, his youngest son, in his preparation for college, and also to aid Nancy, the daughter, in her Latin studies. He consented, and in due time commenced his school, and boarded at our house. Meanwhile Zenas, being also engaged in teaching, often mingled in the family circle at home, to the great satisfaction of all.

Pierce, our new member of the family, had the old blue chamber, the best in the house, with its large fire-place and small closet, so graphically referred to by a recent writer in a local paper on this wise:—"While Franklin Pierce was teaching school in Oxford, Me., a scholar brought him a problem in algebra, with a request for aid in solving it. The teacher worked on it a long time, and, failing of success, lectured his pupil on the importance of perseverance, and advised him to work it out himself. That night the teacher worked hard in his room until a late hour, but could not solve the problem. Finally, in a sort of mental abstraction, he commenced pacing the room. While doing so, he noticed a small closet by the side of the chimney. Opening this and exploring its interior, he found a torn and wrinkled piece of paper with figures on it. Taking it out, he found that the figures were the solution of that very problem which had perplexed him so greatly."

In all probability the problem here referred to was solved by Zenas, who had previously occupied the same room as his study.

During the academic and college vacations (I do not remember the exact date), our Zenas used to frequently take a family horse from the pasture for a ride. At one time, as he turned out the horse to pasture, he carved his initials, "Z. C.," on a young smooth sapling, a red oak tree, which grew near the pasture bars. The initials were noticed at the time, and the tree carefully preserved. During the present summer I visited the old Caldwell farm, every part of which seemed of thrilling interest on account of its halcyon associations. I must say, however, that next to the excellent and much-esteemed grandson, William Caldwell, and his family, now residing on the old place, one of the chief objects of attraction was the old historic oak tree. At my earliest convenience, I hastened in search of the old pasture bars, by the side of which once stood that memorable oak. No pasture bars were now there; the fence was gone, and the pasture and field grown up to a beautiful young forest. I stood amazed, and wondered where I could find my historic tree. A few rods distant I saw a gigantic oak, towering far above the surrounding forest; and, on approaching it, notwithstanding its coarse and rough exterior, I discovered plainly the same initials, "Z. C.," carved by one who had been for sixty years in the world of glory. I could but think that these initials were cut by one possessing more than ordinary mental, moral and religious endowments, whose whole soul was absorbed in the will of God, with an earnest desire to be useful to his fellow-men.

Before pursuing my journey, I visited the old cemetery near the Caldwell farm. What interested me most in that city of the dead was the grave of Zenas. I read this beautiful inscription, prepared, as I remember, by his brother Merritt, though during the sixty years intervening, it had partially faded from my memory.

Sacred
To the memory of
ZENAS CALDWELL, A. B.,
First Principal of
Maine Wesleyan Seminary,
Who Died
Dec. 21, 1826.
Too feeble to endure the exertions to which his aspiring genius and benevolent soul incited him, he sank beneath a pulmonary affection, leaving a large circle of friends to lament his early fall.

"Sic transit gloria mundi." In 1826 our dear brother, Zenas Caldwell, was prostrated by severe hemorrhage of the lungs, in the midst of his usefulness as principal of Maine Wesleyan Seminary, and was brought home to die. So rapid was the progress of the disease, that in six short weeks he left all and went home to heaven.

A few days before he died he whispered my name, and I was requested to enter his room. As I came near his bed, he, looking at me most earnestly, and with inexpressible tenderness calling me by name, whispered forth these memorable words: "I hope you will always maintain a good character and reputation, and pray no less than three times every day; and if you keep on doing so, you will get to heaven." These were wonderful words, just what I needed under the circumstances. Being only thirteen years of age, and having but recently commenced the Christian life, I needed such an indelible imprint upon my soul to stimulate me to faithfulness. That thrilling scene has never faded from my memory, and I cannot tell how much it has influenced my whole Christian life in the service of the Master.

When the final moment came, we gathered around the sufferer, listening in almost breathless silence to catch any expression that he might utter; and he was distinctly heard to say, "Life! life! Amen! Glory! glory! Do, Lord, come!" and expired.

Dundee, Oct. 6.

Passing Comment.

BY SITO.

The truth sometimes is told, and monopolies exposed. The Chicago Advance says:—

"A few years ago we were told in Chicago that gas could not be furnished for less than \$3 per thousand feet. It is now sold on the West Side for \$1.50, and a quarrel among rival companies has recently extorted the concession from one of them that it can be furnished at 75 cents per thousand, and a fair profit still be made."

Now that vacations are over, it may be well to ask if it is just the thing for societies to vote these vacations to their ministers, and they fill other pulpits for a consideration? The only reason why a minister should be excused from the work of his charge, is that he needs rest. Let him take this, or stick to his work.

The Christian World, published in Dayton, Ohio, has given its readers a first-class recipe for getting rid of a minister. It is so good it ought to go the rounds. In brief, it is to pay him well, treat him well otherwise, believe in him, and make him popular, and then he will be wanted everywhere.

The Chicago Advance thus wittily mixes denominational names:—"Dr. Withrow is a Presby-gationalist, and has been eminently successful as a Congregational pastor, particularly

ly so as pastor of Park Street Church, Boston. But the Third Presbyterian Church of this city, following the advice of Drs. McCosh, John Hall, and many others, have called him to their church of 2,300 odd members."

The question arises whether there may not be many Presby-gationalists. Some time ago one of the foremost preachers in New England, then serving a very large church, told us he was still a Presbyter, having a relation to an official body of the Presbyterian Church, and that there were many other ministers serving Congregational churches and yet holding the same relation. We were astonished, for we knew this to be contrary to the polity of the Congregational churches, which requires ministers to be members of the churches which they serve. How it is now, we cannot say, but wonder if there is really a call for this compound name.

Timely words are these of the Golden Rule when it says:—

"I have heard it said, though I don't know how true it is, then that is just the place to pause. Don't repeat a scandal or a gossiping story, which, after all, may be wholly untrue. . . . Rather be careful of your brother's good name, more willing to excuse an error than to circulate a bad report, and in this, as in all your conduct, live up to the Golden Rule."

It will be well for Methodists to remember that Mr. Wesley has given an infallible cure for evil-speaking. After laying down the gospel rule, "Speak evil of no man," he tells us it will be easy to keep this rule if we "hear evil of no man." "The receiver is as bad as the thief." To listen to a word of gossip or scandal, is to share the crime of evil-speaking.

"We do hope that coming simple legislation will fortify our genuine evangelists, and weed out the unworthy. Some plan should include control of women revivalists by provisions that need not necessarily authorize licensing or ordaining our sister workers until the church reaches unanimity on that debated question."—Northwestern Christian Advocate.

And we hope that the Northwestern will continue to agitate this important matter until the needed legislation is secured. Our church should employ and control all the forces of evangelization. It will be a step in the right direction when in our Conferences are first-class men under wise regulations making still more efficient the work of our stationed preachers. For this there are many and weighty reasons, and the objections are few and trifling.

"Japan is the best possible field to-day for Unitarian missionary work. If we had ten men of the best character and culture, and money to back them, we could take possession of the character and culture of that wonderful empire."—Christian Register.

For sublime self-conceit this is a masterpiece, or we do not know that article when we see it. We believe our Unitarian friends had one missionary, so-called at least, in the foreign field. Did he take "possession" of one-tenth "of the character and culture" of India?

Let all join in this prayer:—"Hasten, O Holy Ghost, the consummation of Thine own dispensation, when, 'filled with the Spirit,' we shall each and all know 'what manner of spirit we are of'—when we shall understand that salvation and sanctification, not damage and destruction, are Thy great work. Put us in possession of the real thing!"—Christian Standard.

The Central Christian Advocate has the following pertinent note and comment:—

"The Advance makes a suggestion in regard to the examination of ministerial candidates that we cordially second: 'Let us have more Gospel and less philosophy in our councils.' The Methodist examination of candidates is on this line. There is an immense difference between college professors and pastors, or there ought to be. The pastor is not to teach theology, but to call sinners to repentance and instruct the converted in righteousness and holiness."

This is right, and we see no reason why examinations should be fewer or less thorough because the candidate has had the advantages of the college and theological seminary. They may do their work well, but the Conferences ought to attend to their own business.

The Christian at Work says:—"It was De Wette, the great German scholar, who furnished Theodore Parker and other Unitarians with weapons [Parker used them as if he fashioned them himself]. But it is the same De Wette who closes his commentary by saying, 'Only this I know: in no other is there salvation, except in the name of Jesus Christ and Him crucified; and for the human race there is nothing higher than the God-man realized in Him and the kingdom of God planned in Him.'"

It is a thousand pities he led men astray, and ten thousand pities he did not lead them back to the truth. Religious teachers of these days should take warning. It may not be very difficult to unsettle the faith of men, but may prove impossible to restore it.

Write plainly. "You have no call to write for the religious press unless you can do so in a legible hand. An oration at the recent commencement of Blackburn University on 'The Toller's Sheaves' was announced in one of our Presbyterian papers as 'The Toller's Sheaves.' The 'intelligent compositor' is still getting in his work."—Interior.

Business notices.....30 "

Reading notices.....40 "

Address

A. S. WEED, Publisher,
36 Bromfield St., Boston

CONTENTS.

Original Articles.	PAGE
The New Pastor (poem).—A Short Missionary Trip.—Methodist Ministers in "Retreat."—Recollections of Zane Caldwell.	229
Passing Comment.	
Letters from Baltimore and Pittsburgh Conferences.—Drew Theological Seminary.—Country Churches, etc.—What has Occurred to Me.	230
The Sunday-school.	
Prisoners' Sunday. COMMERCIAL. Reading Notices.—Advertisements.	231
Editorial.	
"Ye did it unto me."—The Des Moines Meeting. EDITORIAL COMMENT. PERSONAL AND MISCELLANEOUS. PERIODICALS AND PAMPHLETS. Short Communications.	232
The Churches.	
Bishop Taylor's Mission, etc. CHURCH REGISTER. Marriages, Reading Notices, etc.—Advertisements.	233
The Family.	
The Companions (poem).—W. C. T. U. Meeting.—One Woman's Influence.—Get Ready Now.—By-Paths.—Good Fruit at the South. THE LITTLE FOLKS. Helen (poem). FOR YOUNG AND OLD. RELIGIOUS ITEMS.	234
Obituaries.	
W. H. M. Society.—Hodgdon Camp-meeting. CHURCH NEWS. Advertisements.	235
The Week.	
Reading Notices. CHURCH REGISTER. Church News.—Advertisements.	236

(ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND-CLASS MATTER.)

Zion's Herald.

WEDNESDAY, OCT. 20, 1886.

That the Holy Spirit gives His baptism of fire to every one who earnestly desires it, is as certain as the truthfulness of the Lord Jesus. Did not our Great Teacher solemnly declare His Father's more than paternal willingness to "give the Holy Spirit to them that ask Him?" Why, then, O Christian, art thou without that baptism of divine fire? God's answer is: "Ye have not, because ye ask not, or because ye ask amiss." What is thy answer?

The grace that pardons, the strength that helps the tempted, the Spirit who comforts, the blood that cleanses from sin, and the rest that remaineth for the people of God, are among "the things which are not seen" by the eye or touched by the hand. Nevertheless, they are more real, more substantial, than all that can be seen or handled, inasmuch as they are "eternal." They rank not with visible things, which "perish in the using," but with those which, like God and the human soul, endure forever.

As the iceberg from the frozen North slowly floating toward the sunny South lowers the temperature of the warm Gulf Stream, so do men who "are cold in blood" chill the warmth of friendly feeling in their most genial friends. Their cold manners cause others to think that

"Their love can scarce deserve the name."

This impression may be false, at least in part. Their hearts may be warmer than their manners. Nevertheless, since love is a genial, gentle, self-demonstrating affection, and can only beget a kindred love in others by words that breathe with sympathy, it is a Christian's duty to cultivate, not his inward affection only, but also his outward manners, so that they may be manifestations of that love, joy, peace, gentleness, goodness, and meekness which are the rich and beautiful "fruit of the Spirit." To merely affect warmth in one's manners without affection in the heart, is hypocrisy, but to add outward cordiality to real love is to beautifully illustrate Christian duty.

"YE DID IT UNTO ME."

The last prophecy of the Old Testament, forming the closing verse of its inspired record, promises that in the days of the Messiah, the Lord will "turn the heart of the fathers to the children;" and wherever the Gospel of the Nativity has been preached on the earth, this prophecy has been fulfilled. Christ's benediction pronounced upon the head of infancy, and His tender intimation that it is not the will of the Father in heaven "that one of these little ones should perish," have rendered more intense the interest of His disciples in young children. Among the earliest charities born in the bosom of His Church, were Christian homes for the parentless. The persecutions to which the true Church of Christ has been subjected, have emphasized the importance of such foster homes, and the desolated households broken up during the long and terrible European wars gave constant inspiration to tender Christian souls to establish these kindly substitutes for a parent's love and care. Some of the most imposing institutions in England and upon the Continent are the endowed schools and homes for destitute and orphaned children.

We may well thank God that so many occasions for breaking up the natural fireside protection of the young do not now exist. Our last war, indeed, opened wide the doors of sheltering institutions to receive the sadly-bereaved children of the soldier, but a quarter of a century has rapidly closed up these dreadful breaches upon domestic peace. Still, with the ingress of such a flood of poorly-

priced immigrants, and, above all, with the still appalling destruction of all household love and care by the accursed trade of the rumrunner in human virtue and life, thousands of young children are constantly thrown upon the charity of the Christian world.

In all our cities and larger towns we have our homes for these "little wanderers" and outcasts. There is no estimating the value of the work accomplished by these beneficent institutions. Occasionally we hear of their mismanagement, and of acts of unkindness on the part of their officers. In most cases we have no doubt that the charges are unfounded and always exaggerated. From a wide personal acquaintance in former years with many of them and their histories, we speak confidently when we say, tens of thousands of little children are gathered up by them from city streets and wretched homes. They are well trained and educated, and placed in good domestic circles, or are introduced to service, with favorable opportunities of securing for themselves respectable positions in life. We have known very successful school-teachers, prosperous business men, lawyers of considerable eminence, and excellent ministers, who were thus rescued from the jaws of poverty and temptation and started forward in life in these benign Christian homes.

But sad and separating providences often come nearer to us. In our immediate religious circles, in the ministry of our choice, among the members related to us by the tenderest spiritual ties, death sometimes suddenly desolates a tender and loving family circle. How often we have seen it! Our pastor falls at his post, and the blow sweeps down his tender wife also. Here is a little unbrooded flock of three or four children left without their natural guardians. The blow may fall upon one of the most esteemed families of the church; the parents dependent upon their manual labor, but rich in faith. We recollect such an instance some years since in one of our city churches, where father and mother followed each other in quick succession, and left six dependent children in a parentless home. What shall we do? We cannot send them to a public institution. They belong to us. We may not be in a condition to take them into our own families. We want a church home, filled with the atmosphere of a Christian fireside, warmed by the constant presence and affection of the members of the church, where the young children will be nurtured as in their own beloved circle, and will be continued under the same religious influences that they have hitherto enjoyed. It is this felt necessity and propriety that has occasioned the establishment of these more private institutions connected with our several denominations. These are beautiful charities, blessing the churches that sustain them as well as the children gathered within them.

We have felt the need of such a home in this vicinity in connection with our own communion. We have cheerfully, and in hearty love for the work, aided in the great public institutions for the fatherless, but we have felt the need of a home of our own where we could place and watch over those having a special claim upon us. When our revered Brother Coggeshall had sent home to him from the South his two little grandchildren, on the death of their brave soldier father, and had neither the health nor the means to provide for them, how we wanted a pleasant home near church and school where we could place the little fellows and bestow upon them the best of care and culture! There is scarcely a season when some such exigency does not occur. So marked is this, that for several years a number of our members have been greatly exercised about the matter, and frequent movements have been made to start such a home. There are now on deposit two small but sacred donations, left by little dying children for this purpose.

Such a home we now have. One of our greatly beloved members has subscribed \$10,000 for its endowment; another, whose name usually stands among the foremost in every good work and connected with the kingdom of Christ, our Lord, has given a fine, commodious house, in the city of Newton, near to our church and to the best of schools. A Christian lady of one of our city churches, with the blood of one of our noblest ministers of a previous generation in her veins, in connection with another donor, has furnished the house in an admirable manner. Generous laymen have already sent in the heavy and imperishable groceries, to give a fine start to the home. An excellent and experienced matron is in charge of the house. All that is wanted now is a more adequate endowment, and, pending this, annual subscriptions to ensure the incident expenses

until this endowment is raised. The money is coming in. Just before writing this editorial, and suggesting it, \$25 were handed to the editor for this purpose. He will be glad to receive more, in small or large sums, from all parts of New England, for this is the field of the new Wesleyan Home. We have been requested to give the exact form for a legal bequest, and do so in another column. We hope many of our friends will place it in their will.

We add, also, that it has been determined by the managers to make a home, also, in their institution for the children of our foreign missionaries. The opportunities for education, both preliminary and advanced, are so excellent, that, with the kind matron in the Home, our missionary parents will be happy and feel grateful to intrust their young children to our care. Now let us hear what must be the certain response. A few generous gifts, and the gracious work opens, never to close while the world stands.

THE DES MOINES MEETING.

The action of the American Board at Des Moines has been made the subject of so much misrepresentation, that even outsiders may be allowed a word in the interests of truth and fairness. The conservative members of that body have been represented as taking a "mountainous satisfaction" in condemning their fellows to perdition. They have been held up as "hucksters of salvation," and have even been urged to send notice to God that no further probation will be allowed after death. The customary cant about free thought, progress, liberality, etc., has been inflicted upon us with more than ordinary vehemence and persistence. The great trouble, however, with this cheap material is that it is totally irrelevant.

If what we think about things determined the things, something might be said concerning the hard-heartedness of the conservatives. If we have only to vote for a future probation in order to get it, it does seem as if we might as well have all the probations that could be desired. And if the conservatives who opposed this doctrine could have made it true by simply voting for it, they might fly to the torments to which they might be subjected and made fast in the newspaper stocks. Unfortunately, there is a very grave suspicion that the fact, whatever it may be, will not be affected by our voting. Alfonso of Castile thought he could have given the Creator good advice, had he been consulted at creation; but, oddly enough, Alfonso was ignored. Many progressive thinkers are prepared with equally valuable advice as to what is progressive and liberal, and are almost ready to propose their ultimatum to Deity; but it is much to be feared that they will go the way of Alfonso. Carlyle ridiculed the Thirty-nine Articles as "wondrous little particles," and asked, "Did the Creator create the universe by you?" One might easily make a collection of advanced and progressive views which would indeed be "wondrous little particles;" but the fear would continue to invade the mind that perhaps the Creator had failed to take them into account. From our standpoint, of course, this would be a very sad oversight; but how could we help ourselves? If there be a future probation, it would certainly be quite absurd for the American Board to notify God to put a stop to it; but if there be no such probation, what shall we say of our resolve to have one?

The grim fact seems to be, that we are in the midst of a system which we did not make, and whose laws we can neither found nor abrogate. With those laws we have to reckon, whether we like them or not. We have learned this everywhere but in theology. Physical science has so accustomed us to the thought of law in the physical realm, that no one ever dreams of setting up sentiment against natural law. If we desire to live and succeed, we are careful to study the laws and to conform to them, but we have no hope of setting them aside. But sentimentalism is still ripe in theology. Here we still fancy that law may be canceled by being ignored, and that danger will vanish if we decline to see it. We have only to cry "peace," "peace," right lustily; and there will be peace. How foreign this is to the idea of law to which science has accustomed us, need not be pointed out.

And here is where the protest of the American Board, as we understand it, comes in. However injudicious their methods may have been, the conservatives are simply maintaining law against sentimentality. And from their standpoint no earnest man can help sympathizing with them. The issues of life and death are too solemn to be trifled with. The man who hangs out false beacons on earthly shores is counted worthy of death; how much darker is his crime who hangs out false lights for those who are making the voyage of eternity! The conservatives believe that all we know of this matter is found in the Bible, and especially do they hold that Christ and the apostles are safer guides than our progressive thinkers. It is even thought by some that they knew as much, and were of quite as fine feeling withal, as our modern guides. But, according to the Bible, now is the accepted time, and now is the day of salvation. It is not strange, therefore, that men, accepting the authority of the Bible, and mindful of the great interests at stake, should be unwilling to hold out hopes which the Bible does not sanction, and should strenuously oppose setting up what they believe to be treacherous guideposts for the solemn journey of life.

If any of our ministers have not received lists of the subscribers to the HERALD on their charge, please inform us, and they will be sent at once.

EDITORIAL COMMENT.

For nearly three months the Wesleyan Building has been in a state of confusion. At the close of the scholastic year, the Theological School vacated the two upper stories, to enter the new and splendid apartments on My Vernon Street, with the opening of the present term. The Association set at work at once to prepare these vacated rooms for business purposes, and the noise of the hammer has been the unceasing music in all directions, to the great interruption of the occupants of the other offices. The work that has been accomplished is a simple compensation for the temporary annoyances which have been experienced. A very handsome flight of marble steps has been laid in the main entrance, and hard pine floors have been placed in all the halls. An elevator, approached from the side of the building, or from the first floor, renders the upper rooms as eligible as the lower. These have been very handsomely renewed, frescoed and provided with water privileges, forming suites of as handsome offices as can anywhere be obtained. This work of repairing and improving will soon be completed, and it will be worth a visit from our friends, when they come to the city, to examine this fine denominational building. The rooms are attracting much attention, and will be soon let on favorable terms.

The Perkins Institution for the Blind held the annual meeting of its corporation last Wednesday afternoon. After attending a very interesting series of school exercises in the girls' department, the trustees held their meeting, with the president, Dr. Eliot, in the chair. An interesting report for the past year was read by the secretary, Dr. John S. Dwight. It gave a very encouraging representation of the progress and condition of the school. During the year it had been crowded with pupils—all its accommodations had been filled. There were 140 of these, and 34 sightless teachers and officers in the Institution. The printing department had continued its work, issuing a full copy of the New Testament, to look into the hands of the blind. The industrial department had hardly sustained itself, but had afforded admirable instruction and training in technical culture, and helped to render these young men and women able to contribute to their own support. The two great requisitions of the institution at this hour are the Kindergarten for young children (which is now approaching its hour of opening), and need imperative funds for its current expenses, and larger provision for the instruction of advanced pupils who give evidence of special promise and genius. The report paid an affecting tribute to the deceased members of the Board, and especially to the late Mrs. Anagnos, the accomplished wife and enthusiastic co-laborer with her husband in this work, for which she had a hereditary love as the daughter of the eminent founder of the school, the late Dr. Howe. It is always a moving and inspiring sight to visit this admirable institution, to look into the hands and eyes of these happy faces of these unfortunate children and young people, and to witness the triumph of a Christian civilization in their wonderful culture and progress.

A new and very promising city missionary movement connected with local churches has been inaugurated by Pastor Brodbeck and the Tremont Street M. E. Church. It is one that promises permanent and substantial advantage, without the sad relapses that sometimes follow the apparently successful work of popular evangelists. Mr. B. H. Cox, a devout, modest, winning, persevering Methodist layman—well known to all who are acquainted with an exceptionally interesting and successful class-leader, prayer-meeting worker, and visitor from house to house—has been engaged for several years in Cincinnati, in Kansas, in St. Louis, and in other parts of the country, laboring as a lay evangelist in connection with pastors and churches, with remarkable results. In bringing his own class from six up to eighty, he learned the nature of the mission Christ had entrusted to his hands, and also disclosed it to his pastor, and to others who witnessed the success of his quiet, humble, but earnest and devoted labors. He has been employed by a Methodist Alliance in Cincinnati, and by several local churches, with almost marvelous returns from his labors in the great enlargement of the Sunday-schools, the quickening of the churches, the recovery of worldly professors, and in an increased attendance upon social and public religious services. Some of our local preachers now speak with unqualified approval of his efforts, and heartily commend him, in his special work, to the confidence of pastors and churches. Rev. W. N. Brodbeck, who had known of his successful mission in Cincinnati, in connection with a number of the city Methodist ministers of Boston, invited him to visit our city and open his mission here. He commenced his engagement at Tremont Street Church on Tuesday, the 12th. He already expresses himself as pleased with the outlook, and thinks Boston offers the most promising field of any in which he has labored. We trust his largest expectations may be realized!

We are not surprised that trouble should attend the opening of an institution purely for persons of a white color, to the exclusion of dark young men and women, under the supervision of the Freedman's Aid Society, at the South; but we are not the less distressed and humiliated by the occurrence. The new institution at Chattanooga, with its imposing academic building, has just opened its halls and gathered in nearly two hundred white pupils of different ages and of different educational attainments. But here comes what was to be expected by every intelligent reader of the signs of the times. This is a school under the care of the Freedman's Aid Society, organized in a church whose latest utterance, in the form of a mandatory resolution, passed in its highest legal court, declared that no person should be excluded from its schools on account of race, color, or previous condition. Who could believe, that, after such an utterance, the faith and sincerity of the church would fail to be tested? If in no other way, it can be readily believed that our brethren of the Church South, with whom our chief difference at this moment is the question of caste, would precipitate the question upon us, as the officers of the Chattanooga institution intimate has already been done in this instance. It matters not how the trouble came; it was to be expected, and it has come. Our information comes through the *Holston Methodist*, and other sources not entirely friendly to the Chattanooga University; the former, however, manifests no unkindly feeling, but presents the question calmly and in a very able manner. We have not seen this interpretation of the case as it presents itself to the officers of the school. Probably, however, we have the actual facts: Two eminently reputable colored young men of

Chattanooga, representing their action to be voluntary, on their own part, in well-written letters apply for admission to the University. Dr. Manker, the Dean of the Theological School, who had an interview with them, having frankly stated his own conviction as to their right to make the appeal, and to his own personal readiness to receive them, affirms to them that the prejudices of the South are so strong that "their persistence would empty the building of its 128 scholars in two days." Dr. Manker had another meeting with them by appointment, and sought to rally their Christian forbearance and self-sacrifice "to save the school from trouble." The alternative he presented was a sad one: "If we admit you, it will ruin the institution; if we reject you, it will raise a howl in the North." The former horn of the dilemma seems possible, and the latter is well-nigh certain. It is reported that three colored girls have also applied for admission. All these requests were denied. It is not necessary to add many words. If Dr. Manker used the words quoted from his lips, he certainly has a just apprehension of the preponderance of Northern sentiment. If we have nothing different to offer in our churches and schools from our brethren of the South, in the States where their institutions exist, it is but poor economy and bad policy for us to force our establishments upon them, and even to give sanction to what we have accounted immoral and unchristian by signal examples of the same course. "Tell it not in Gath." We do not wonder that the *Holston Methodist* finds ample opportunity for eloquent retort up in the M. E. Church, with its pronounced utterances and legal enactments on this question of human equality.

The editor well says: "The M. E. Church intends to adopt the principles of the M. E. Church, South, she ought to disband in the South, and allow her members to join our church, where they will have no trouble over the equality question."

Personal and Miscellaneous.

Rev. E. T. Curnick has been transferred by Bishop Foss from the Kentucky Conference to the New England Conference. Mr. Curnick has been supplying the Unbridge charge since last May. The society is flourishing under his pastorate.

One of the most effective missionary circulars from a pastor to all the members of his church and congregation, that we have seen, is one as before us, addressed to his people, by Rev. Austin H. Herrick, of the M. E. Church, Ashburnham, Mass. It contains, in an admirably condensed form, reasons for giving, and answers to questions which would be money expended? Can the world be evangelized? How much should you give? The appeal is direct, tender and able.

Mr. Edwin D. Mead, an accomplished lecturer, delivers a course of six lectures on "The Pilgrim Fathers," on Thursday evenings, at Boston University. The first lecture, on "Puritanism," will be given on Thursday evening, Oct. 21, to be followed by the five others on successive Thursday evenings. The *Watchman* says: "Mr. Mead is a first-class writer and lecturer, and having so great and so fit a theme, he will give to what he says both interest and value."

The United States District Attorney, Hon. G. M. Stearns, in a very amusing speech at the Democratic rally in Boston last week—somewhat, indeed, at the expense of the present administration—created much amusement by saying that the Republican party had been into the graveyard and shovelled day and night for a new issue. They had finally found and placed "that old corpse of prohibition" in their platform as the "grand new vital issue of the hour." Wherever there was "great applause." "Let him laugh who wins." It is possible that the body referred to may prove the liveliest corpse our friends ever met or heard of.

Mr. Joseph Cook has been busy for a few days at his Boston study, finishing his new lecture on "Law and Labor; Property and Poverty." His course starts on a Canadian tour, opening at Quebec the latter part of October. He is expected to return for the Christmas holidays and the Boston Monday lecture-series. A number of distinguished persons have been his guests during the summer at his country home of Cliff Side, Ticonderoga, among whom were Miss Willard, Prof. Whittey of Wellesley, Prof. Park, ex-Gov. St. John, ex-President Magoun, Rev. Dr. Deems, and others.

We are sorry to be obliged to record the failure of the health of our excellent brother, Rev. F. T. George, son of Rev. N. D. George. He has been obliged to resign his charge at Shrewsbury, Mass., and is now at Danvers, N. Y., seeking the benefit of his Sanitarium. His family fear his active labors in the ministry are ended. We trust not. Rest, the best of medical care, and the blessing of God, may yet give him more of his beloved work. He has been for twenty-six years a faithful and successful pastor in the New England Conference, filling many important charges. Much sympathy and many prayers will be proffered, in this hour of affliction, for himself and family.

Rev. G. N. Eldredge addresses this note from Denver, Colorado, to the publisher:—"Enclosed you will find a Postal Note for \$4.50, which pays my subscription for the HERALD up to '87. I want to continue the old HERALD, for it is a connecting link between our Eastern and Western churches. My heart is awake and warm toward all the interests of the church in New England, and I get more home news in the HERALD than any other church paper. I am living in the bright sunlight of Colorado climate, which, to my mind, is as fine as in any part of the world. Methodism is doing a grand work in Colorado, and the outlook for the year to come is most favorable. Wish you could take a trip into the famous city of Denver, and take in the grandest natural scenery in this country. Kindest regards to Dr. Peirce, and to the friends of the past."

The thirteenth annual convention of the National Woman's Christian Temperance Union, which meets in Minneapolis, Minn., Oct. 22 to 26 inclusive, gives promise of being the largest and most interesting of any yet held. Three cars of delegates are expected from the Pacific coast, and the Eastern and Southern delegations are equally large. The address of welcome will be given by Hon. L. F. Hubbard, Governor of the State, and responded to by Miss Narcissa E. White, of Pennsylvania.

The first issue of the *Conference Daily Index*, published in Evanston, Ill., during the session of the Rock River Conference, in that place, commencing Oct. 7, contains the charming and able address of welcome to the Conference, on the part of the church, by Miss Frances E. Willard, a resident of the town. A reception was given to the members on the evening preceding the opening of the Conference, in the First M. E. Church, which was crowded to its utmost capacity. Fifty of the students of the Biblical School formed the inspiring choir of the occasion, and the faculty and students of the University were interested members of the audience. Mr. William Deering, formerly of Portland, whose removal to the West New England last year had caused lament, introduced the Rev. Mr. Willard as the representative speaker of the occasion. A brighter,

sweeter, wittier, or more substantial address for such an occasion, we have never read. Without hesitation, we must place Miss Willard at the head of our lady platform speakers, as rare and able as many of them are, and that gives her the front rank of all our occasional public orators. Never was a town or a University more happily represented. Never were the great social reforms of the hour more admirably and persuasively introduced and advocated. The publishing committee of the Conference will certainly wish to preserve so rare and historical an address in their forthcoming Minutes.

Nine clergymen of Worcester—Congregational, two Methodist, Episcopalian, Universalist, Christian, Episcopalian, Baptist, and Unitarian, with a separate endorsement by Rev. Dr. E. E. Hale—have issued an earnest appeal to all the friends of temperance to seize the present auspicious hour to labor faithfully and persistently in the enforcement of the laws we have, in securing better, in obtaining an enactment of constitutional prohibition, and in awakening a wholesome and lively public sentiment.

Rev. Dr. E. E. Hale, at a temperance meeting in Worcester, over which Senator How presided, said he appealed to the country districts in behalf of the city of Boston, which, he said, was ruled and oppressed by 16 manufacturers and wholesale liquor dealers. These men signed the bonds of the 1,900 retailers, who, with their employees, number 13,000 voters, and are under absolute control. If these men were uniformed and attempted to rule Massachusetts, they would be swept into the sea as were the red-coats in the Revolution. The country districts had helped put Boston in this hole by patronizing the saloons, and now, said the speaker, it is their duty to help pull the city out. He urged the towns to send the Legislature such a message would vote to close the bars. He would make war against the bars. If Boston cannot govern herself, the sovereign people of the State must govern her; just as Congress rules the city of Washington.

The *Boston Post* of Tuesday, Oct. 5, contains an extended and very interesting history of the great printing establishment of Rand, Avery & Co. In 1842, Mr. Geo. C. Rand, then a young printer without other capital than energy, will, integrity and diligence, and Mr. Andrew Reid, with like endowments, entered into partnership. Reid had a small room, in the third story of a store in Cornhill, with a hand press and a small stock of type. Mr. Rand had obtained the good-will of the *Sunday-school Messenger*, an illustrated paper for children—the first Methodist publication of the kind in the country—and started the *Sunday-school Journal*, a duodecimo monthly. The present editor of *Zion's Herald*, then a pastor in Newburyport, edited the periodicals. They were set up, struck off, and mailed by the young firm, with no other help, and obtained a good circulation and general favor among the Sunday-schools of the denomination in New England. They were afterwards sold to the Methodist Book Agents in New York, and were merged in the *Sunday-school Advocate*. Mr. Reid's health failed; he retired from business, and soon after died. Mr. Rand's printing-office gradually extended, his patrons increased, and with the printing of the enormous editions of "Uncle Tom's Cabin," and other works, his establishment became widely known throughout the book and periodical trade. His brother-in-law, Mr. Avery, a student of Wesleyan University, united with him in business, bringing in much needed capital. Mr. Rand broke down a strong constitution by the incessant labors of his early business years, and was obliged to take entire rest and seek medical aid in Europe; but the business of the firm went on with increasing prosperity. Into it came, in later years, Mr. John C. Rand, a graduate and trustee of Wesleyan University, son of the former publisher of the *Herald*, and Mr. Avery L. Rand, the youngest son of the head of the firm. With the death of Mr. G. C. Rand, Mr. Avery retired from active relations to the business, and the younger members carried it forward in their enlarged and admirable rooms on Franklin St. At the present time the business reaches a new era. A stock company, with a capital of \$200,000, is formed, of which Mr. J. C. Rand is president, and Mr. A. L. Rand cashier. A new man, of established aptness and versatility in business, a graduate of Harvard, Mr. King, is vice-president of the company. The new printing establishment enters upon its fresh era, with large opportunities and the best prospects for success. Among its varied interests the company has a large line of the Chautauque publications, and is giving to the wide patronage of this people's university a library of excellent literature, published in the most cheap and attractive form. We heartily wish our young friends, for their fathers' sake and their own, the largest success!

The revival services under the direction of Rev. Thos. Harrison, in Bromfield St. Church, have continued to increase in interest and impressiveness. The audience-room is filled every evening with a representative audience embracing persons from all denominations. A number of our ministers have been present. Dr. Eli has already received a large number of names of persons who have been at the altar and have resolved to live a new life with God's aid. The meetings will continue through the present week.

A pastor wishes to know when a church crosses the "million-line" in its missionary contributions. When it raises one-third more than last year. If all the churches raised an average of three-quarters of a dollar a member, the "million-line" would be reached; but as many of the districts of our churches are poor, an average of a dollar is the lowest amount at which we should aim. The few large gifts that are made, will assist in balancing the hundreds of dependent small charges. It is, however, the contribution from the "last man" in every station that will secure for us the goal that we are seeking to reach.

Mr. Freeborn Garretson Smith, so well known as the popular platform manufacturer in Brooklyn, N. Y., and for many years associated in business with the late Mr. Wm. B. Bradbury, has perpetuated the fragrant memory of his devoted partner both in trade and in Christian activities by erecting a Bradbury Memorial Mission Building, near Fort Greene, in Brooklyn. The edifice cost \$25,000, and was dedicated to its benign work on Sunday, Oct. 10, with very appropriate services.

A special telegram to the *Advertiser* on Monday morning contains the following interesting item:—"A monument to commemorate the life of Rev. O. G. Hedstrom was unveiled in Greenwood Cemetery (Oct. 17). Hedstrom died here nine years ago. He became converted to Methodism here sixty years ago, and to him is attributed the growth of the Methodist Episcopal Church of the Sweden, both of this country and in Sweden. When he began his labors, such a thing as a Swedish Methodist church was unknown, but statistics prepared and read yesterday by Rev. Mr. Anderson on Stockholm, showed that there are now in America 86,890 members of that church; in Sweden, 12,859. Rev. H. Olson of Boston, John W. Reid and Rev. Mr. Anderson participated in the ceremonies."

Last Sabbath was harvest Sabbath in Dorchester, and a delightful day it was. The morning was perfect in its wealth of sunshine and bracing air. The large audience-room of the Methodist church was well filled in the forenoon. The chancel and pulpit platform presented a striking picture. Autumnal foliage in rich colors was tastefully arranged. All the fall fruits, combined with lovely conservatory flowers, were skillfully displayed, suggesting ample occasion for hearty thanksgiving and the spiritual lessons of Gospel seed-sowing. The morning services, in which the editor was permitted to participate, were intended to enforce the latter lessons. The evening was devoted to charming Sunday-school exercises, of which Pastor Watkins will speak. This vigorous church, where so many of the fathers of the Conference have sowed the good seed and garnered large harvests, is enjoying a season of religious prosperity. The social meetings are eminently spiritual and fruitful, and constant accessions are made to the church. We were much pleased with one note of the pastor. On the succeeding Wednesday evening, he would deliver, he said, a lecture to the probationers. This is a good example to follow. In the vestry hang conspicuous portraits of former pastors—the readily-recognized faces of Rev. Zephaniah A. Mudge, of Drs. Rogers and Eli, and Rev. Bro. Weston, now of the New York Conference.

Periodicals and Pamphlets.

A full report of the great debate on the Andover theory of a possible future probation, the recent meeting of the American Board at Des Moines, will be published immediately by Houghton, Mifflin & Co.

The *A. M. E. Church Review* for October comes with its usual large list of fresh topics well treated. There is a memorial of Dr. Martin R. Delany, a scholarly paper upon the college curriculum, by Prof. Scarborough; a paper by Frederick Douglass on his tour in Ireland; "Discontentment with Industry is Great Gain;" "Defects in the Ministry;" "Burton Black: A Poem;" "Mixed or Separate Schools;" by Principal Carleton; "Colored Men and Labor Organizations;" by Hon. J. B. Lynch, who advises colored men to join them; "Devices of Literature;" "Baptism;" "Orthodoxy;" "Physiology and Intellectual Science Combined;" "Give us Christian Homes;"—to which we say amen! The editorial miscellany is fresh and thoughtful.

The *Church Review* for October opens with an instructive historical paper by Rev. Daniel M. Bates, upon "French Colonial Missions and Failure." Rev. John Johnson has a suggestive paper upon "A Socialist's View of the Observance of Sunday." J. G. Hall, Jr., gives "The History of the Papacy during the Reformation." A good sketch is given of Bishop John Barrett Kerfoot. Prof. Watson considers the question of "Marriage with a Deceased Wife's Sister;" and an able paper is given upon "Divorce and the Marriage Relation in Recent Fiction." The review of current literature is discriminating and able. Houghton, Mifflin & Co., New York and Boston.

The October Magazine of Western History is a stout quarto of over 150 pages. It is a regularly published, with steel-engraved portraits of eminent Western men. It contains the history of Ohio; has a paper on "Pecositas;" a sketch of Detroit; "Morgan's Raid;" "The Growth of Cleveland" (IV); "Pioneer Medicine on Western Reserves;" "Marion College and City;" "The West in the War of the Rebellion;" "The Ohio Bar;" "Eldorado;" "Wisconsin History;" "Western Congressmen;" with abundant editorial miscellany. There are ten fine engravings. Cleveland, Ohio, \$5 a year.

The *Quiver* for November has an attractive frontispiece entitled, "My Father's Bible." Its contributions are: "The Divine Consistency," by Prebendary Jones of St. Paul's; the continuation of "The Heir of Sanford Towers;" "The Epistles of the Cypriote;" by Archdeacon Gore; "Ministering Children's League," by Lord Brabazon; "Mrs. Scott's Daughters," continued; "The Quiver Bible Class;" "Scripture Lessons for School and Home;" "The Stranger Within the Gates," by Edward Garrett; "Walls and Strays;" "Scripture Teaching;" "For My Sake;" "Short Arrows." This is far the best Sunday magazine published. Cassell & Co., Limited, New York.

Each stationed Methodist minister is an authorized agent for ZION'S HERALD. We hope no one will fail to inform his people that the paper will be sent free the remainder of the year to all new subscribers for 1887.

Specimen copies free.

FORM OF REQUEST

to Wesleyan Home for Orphans and Destitute Children.

I give, bequeath and devise to the "Wesleyan Home for Orphans and Destitute Children," a corporation located in Boston and duly established by law, the sum of ——— dollars, the income to be appropriated to the general purposes of the Corporation and the receipt of the Treasurer of the Corporation to be a sufficient discharge.

If real estate is bequeathed, give a description of the property.

A royal welcome was given to the Woman's Foreign Missionary Society by the ladies of Lowell, on Oct. 12, 13, and 14, where the New England Branch has been invited by the several local Methodist churches to hold the seventh annual meeting. Every thoughtful consideration was shown by the hospitable provision for dinner and tea entertainments at St. Paul's Church, where the meeting was held, and in the pleasant homes of other denominations which assisted in receiving the large number of ladies in attendance.

A chorus of fifty or more voices joined in the prayer of the Treasurer of the Society, followed by testimonies of religious experience, over which Mrs. B. G. Lowrey, of New York, presided.

On Wednesday morning, after a prayer service, the president, Mrs. W. F. S. Warren, opened the business meeting. Mrs. S. J. Warren read from the Scriptures and offered prayer. The treasurer, Mrs. J. P. Magee, presented the annual report.

RECEIVED FROM AUXILIARIES.
New England Conference, \$7,495.71
New England Southern Conference, 2,949.00
New York East, 2,285.44
New York West, 1,201.19
New Hampshire, 1,617.08
Vermont, 1,053.85
Maine, 262.88
East Maine, 25.00
Troy, 25.00
\$15,455.15
Interest and Miscellaneous, 1,674.71
Total, \$17,129.86

DISCUSSION.
To Ten Missions set up in Corea.
Home Salaries.
Home Missions.
penses, etc.

Total.
The corresponding Alderman, called attention of the returned mission. In the foreign field of Hakodate, the mission of the model of the principal, were the principal of the heavy burden of India, the year has been made for a new mission. The school is gaining; at the school is good work. The school is a cause for the orphanage is progressing; and at the District is well-organized. The school at Lowell, South America a mission. Re-enforcement of Mexico. The report of interest and privileges of the election of officers, changes, and those managers, and district. M. Durrell read a "Power." From the fact of the necessity

DISBURSEMENTS.
To Ten Missions set apart for China and
Congo.
Name Salaries, Office and Passage of
Three Missionaries, Home Ex-
penses, etc.
Total.
The corresponding secretary, Mrs. M. P.
Alderman, called attention to the usefulness
of the returned missionaries, during the year.
In the foreign field of Japan, the crowded school
at Hakodate, the inadequate accommodations
at Tokyo, the prosperous school at Yokohama,
and the model training school at Nagasaki,
were the principal points. In North
China the heavy burdens borne by the workers
are such that three missionaries are asked for,
in India, the year has been an important one:
Miss Knowles at Naini Tal has displayed al-
most superhuman energy, while search has
been made for a helper; at Cawnpore the
school is gaining; at Bijnour the boarding and
day schools are well cared for; at Moradabad,
the record is good everywhere, and the build-
ing school a cause for thankfulness; at Bareilly
the orphanage is prosperous under Miss En-
glish; and at the Dispensary there has been
an average attendance of 35; in the Amroha
district there is well-organized work. In Bal-
ganga the school at Lofcha is prospering. In
South America a missionary is asked for Ro-
sario. Re-enforcements are also asked for
Mexico. These features of Mrs. Alderman's
interesting report proved the royal opportu-
nities and privileges of which she spoke.
The election of officers resulted in but few
changes, and those among vice-presidents,
missionaries, and district secretaries. Mrs. J.
M. Durrell read a paper upon "Wasted
Power." From the familiar river, at once the
pride and necessity of this locality of New
England, she drew lessons from which the
children as well as older people could learn to
serve as well as cultivate powers in the mis-
sionary work without exhausting forces need-
ed for immediate home duties.
At the meeting for young people on Wednes-
day afternoon, Miss Cushman gave the chil-
dren an amusing illustration of a Chinese
school; and her helpful paper, which will
be published in next week, should be read
by every home-leader. Mrs. McGrew pre-
sented three girls representing a native Indian
little woman, a Mohamadan lady in zenana
dress and jewelry, and a low-caste lady carrier.
These, with descriptions of the life and customs
appertaining to each, were very instructive.
Miss Butler spoke upon Mexico—the peculiar
relations of Christmas and Easter; the
superstitions custom of burning figures called
Judas; the drinking from a sacred well to secure
the forgiveness of sins; and gave a description
of the church of Guadalupe with its votive
offerings. Her address was listened to with
great attention, particularly by the children.
The music for the Wednesday evening ses-
sion was elaborately prepared by Mr. C. R.
Thomas, who, with the soloists, as well as Mr.
Whitworth, the leader of the praise service
and the chorus, deserve more extended notice
than can be given in these limited notes, for
their generous and cordial assistance. Miss
Butler gave an address upon the difficulties
and experiences in the every-day life of a
missionary in China, speaking of the language,
the charitable institutions, and other peculiar
characteristics of that wonderful country. Rev.
W. N. Brodbeck, in his eloquent address, re-
marked that the obligations to prosecute the
missionary cause have never been appreciated,
and the question is not, "Can the heathen be
converted?" but, "Can we be saved, if we
neglect our obligations?" The basal spirit of
the Gospel is the missionary spirit, he said,
and out of this has grown many of the great
religious movements of the church; the
plagues of the Woman's Foreign Missionary
Society having been felt by the whole church.
Reports from the New England, N. E. South-
ern, New York, East Maine, East Maine,
Trenton, Troy and New Hampshire Con-
ferences showed increase of interest in new
missions and children's hands, and larger re-
ceipts throughout the Branch than last year.
Mrs. E. S. Cole gave words of greeting from
the Free Baptist Missionary Board; Mrs.
French, of Meriden, Conn., gave a paper upon
"Work at Home;" Mrs. Thompson, a poem,
"My Evening Guest;" and a paper upon
Mexico from Miss Latimer was read, all of
which can only be favorably mentioned as
contributing toward a more than usually pro-
fitable annual meeting. Mrs. Dr. Butler gave
a stirring account of a dangerous night once
passed in a jungle in India, and in impressive
voice and voice exhorted the sisters from this
meeting "to go forth wanting the heathen
to know my Christ."
Mrs. Julia Love McGrew delivered the close-
st address, and gave some sad, touching
narratives of scenes witnessed in India
during a famine, and then of some converted
ladies she had known; the questions "What
maketh me to differ?" and "How much
loveth me my Lord?" coming with great
penitence to the hearts of all hearers.
A prompt rising vote was elicited upon a
motion of Mrs. Bullens appreciative of the
labors of the pastor and his wife, Rev. C.
T. and Mrs. Rice, and the good people of
Lowell in their efforts towards the success of
the meeting. The closing prayer was by Mrs.
Alderman, Rev. Mr. Rice pronouncing the
benediction.
Bishop Taylor's Missions still to be
re-enforced.
Nagasaki is the receiving station for
Taylor's missionaries in the Province of An-
glo-Africa. Here the mission has 2,500 acres
of land, an industrial farm, and a number of
buildings. Here Rev. A. E. Withy, Bro.
Gordon, Dodson, and Wm. Mead and family
and others are stationed. Bro. Withy is su-
perintendent of Taylor's work and is presiding
here. They are preparing to hold the
fourth anniversary of the mission in the
near future. From this quarter comes the fol-
lowing call:—For a tanner, a shoemaker,
a farmer, a doctor and family, a carpenter with a
knowledge of building, and two young men
from twenty to thirty years of age, adapted
for teaching, and with some business quali-
fications.
All applications must be sent with their pas-
sage recommendation, a certificate of health
from a doctor, and a photograph of recent
date. They must give the affirmative answer
to the following: Do you desire and intend
to make this your life work, and are you
willing to work in any field? Address
Chas. Critchlow, 181 Hudson St., New York.
The company are expected to sail from New
York about Dec. 2. Applications received till
Nov. 15.
REMARKS.
The HERALD of October 13, in the arti-
cle "Explanation and Justification," page 7,
under the heading "Dr. Hogg," please read "Dr.
Hogg" for "Hog." N. PERLIN.
In the article by Rev. W. P. Stoddard, on
"Methodism—Present Condition and Out-
look," published in HERALD of Oct. 6, "It is
impossible at whose shrine I worship"
should read "page 7," should read, "It is no
more," etc.
In the report of the annual meeting of the
Woman's Home Missionary Society, on the

7th page of this paper, in the treasurer's state-
ment, read "over \$2,000" instead of "nearly
\$2,000."
The Churches.
MASSACHUSETTS.
NEW ENGLAND CONFERENCE.
Boston Preachers' Meeting enjoyed
their last "outing" with the Dedham
church. The pastor, Rev. E. A. How-
ard, with the ladies of the church, had
done everything necessary for the com-
fort of the meeting. There was a good
attendance of ministers and a good con-
gregation assembled to enjoy the exer-
cises. Col. Bryant spoke of the work
of education in the Southern States,
and answered many inquiries, to the
great satisfaction of the brethren. The
Colonel is a very earnest and interest-
ing speaker, and fully absorbed in his
work in connection with the elevation
of the people of the South who have
had no opportunities for an education.
At the business meeting, the semi-an-
nual election of officers occurred. Rev.
Dr. Bates was re-elected president; Dr.
Knowles, vice-president; and Rev. T.
C. Watkins, secretary. The entire com-
mittee assembled around well-filled tables
at the noon hour, and after enjoying the
excellent dinner provided, Dr. Twombly
called them to order, and a number
of former pastors and other ministers
spoke. A very pleasant hour was
spent in that way. With hearty thanks
to all who had so kindly contributed
to our comfort, the meeting adjourned
about 2.30 P. M., to meet on the fol-
lowing Monday in Wesleyan Hall.
The Preachers' Meeting reassembled
in Wesleyan Hall Monday morning
last, Rev. Dr. Bates presiding. The
following committee on Questions was
appointed: Rev. J. H. Twombly, D.
D., Rev. S. L. Gracy, D. D., Rev. G.
Beckman, Rev. J. A. L. Rich, Rev.
W. T. Worth. The committee to ar-
range for the coming of Sam Jones re-
ported. Rev. L. T. Townsend, D. D.,
will deliver an address next Monday
on the "Preparation of a Sermon."
Dorchester.—The church has been in
a fervor of revival interest for the past
three months. There have been no ex-
tra services, but the regular meetings
have been largely attended and full of
interest, sinners being awakened and
converted at nearly every service. The
pastor has a large class of probationers,
before whom he delivers weekly lectures
on the history, government and doc-
trines of the church. About four months
ago, the pastor and some of the young
men of the church began to hold Sun-
day afternoon meetings in a new, beau-
tiful and rapidly growing neighborhood
on the New England Railroad about the
Dorchester and Forest Avenue stations.
In a month the meetings became too
large for a private home, and seats
were built in a grove, where the pastor
preached each Sunday afternoon for ten
weeks. A tent was then hired, in which
services were held until it became too
cold, and services and Sunday-school
are now held in a large, new, unoccu-
pied house on Maxwell St. This neigh-
borhood being a mile distant from any
church, the demand for a church edifice
became so urgent that Bro. Watkins
finally consented to give direction to
the building of a new church. A large
and beautiful lot has been secured on
the corner of Stanton Avenue and
Evans St., and about \$3,000 have been
subscribed toward the enterprise. On
Monday afternoon, at 5 o'clock, the pas-
tor, with a span of horses, and plow in
hand, broke the land for the new "Stanton
Avenue Methodist Episcopal Church."
Last Sabbath was Harvest Sunday at
the Dorchester Church. The decorations
were the most beautiful we have ever
seen. The fruits, vegetables, and
canned fruits and autumn foliage were
arranged with remarkable skill and with
fine effect by Mr. Chas. Frizzell and a
committee of ladies. The walls about
the pulpit were festooned with long
ears of yellow corn, with the husks
stripped back and braided together.
Dr. B. K. Peirce preached at the morn-
ing service a sermon of remarkable ten-
derness and power. In the evening a
harvest concert was given, with an im-
pressive Scriptural and poetical service
by the children, some stirring music by
a large chorus of young ladies and gen-
tlemen, and an eloquent address by
Rev. W. I. Lawrence.
At the morning service a collection
for the Preachers' Aid Society was
taken, amounting to about fifty dol-
lars.
Worcester.—The Second Swedish
M. E. Church property on Thomas St.,
has been painted outside and in during
the past summer. Love and confidence
continue among the members, and
preachers and all are laboring and pray-
ing for a revival.
Townsend.—The church is in the
midst of a glorious revival; the pastor
Rev. R. H. Howard, being efficiently as-
sisted by Miss Mary Woodbury, of
Worcester.
Ashburnham.—Bro. A. H. Herrick
reports that last year his missionary
collection advanced to about a five-mil-
lion dollar line; and although the ap-
portionment was advanced 45 per cent.
this year, the amount is already pro-
vided for, and he hopes to increase it
yet 25 per cent.
Walnut St., Chelsea.—Oct. 10, Dr.
Dorchester preached to young men on
"Muscle," and had a large congregation
present. On the same day sufficient
money was raised to put 300 copies of
the Epworth Hymnal with the music,
and 200 without music, into the Sunday-
school, which will be used, also, in the
social meetings. A Chautauqua Circle
has also been organized.
Woburn.—Rev. Charles Nicklin
writes: "We are in deep affliction. Our
infant son died Oct. 8, of cholera in-
fantum, aged five months and two days.
Our family circle is incomplete, our
home desolate, our hearts sorrowful;
but we never felt so much as now the

preciousness of the Master's words,
'Of such is the kingdom of heaven.'"
Rev. John E. Risley, who was ap-
pointed to the Needham circuit in 1884,
spent Sunday, Oct. 10, at Weston.
Weston was at that time a part of the
Needham circuit. Father Risley is one
of the few who belong to the heroic age
of New England Methodism. He called
on one aged brother, who remembered
him when he toiled in W. over sixty
years ago. G.
NEW BEDFORD DISTRICT.
Fourth St., New Bedford.—Under the
efficient management of Rev. H. B.
Cady, pastor, the vestry has been thor-
oughly refitted. The walls and ceiling
attractively painted in tints, the floor
carpeted, and chairs replacing the old
wooden benches, have entirely changed
the appearance of the place. The pri-
mary class-room has received similar
improvements. A toilet room has been
added, with all conveniences, and the
kitchen supplied with many new arti-
cles. All these material improvements
are but tokens of the spiritual condition
of the society.
St. Paul's, Fall River.—The Young
People's Christian Union, organized by
the pastor, Rev. H. D. Kimball, is doing
much to solve the oft-repeated inquiry,
"What shall we do to hold our young
people?" Its first anniversary was ob-
served Sunday evening, Oct. 17, with
original hymns, reading of Scripture,
reports, and an address. The regular
training of young Christians in such
societies, is one of the demands of the
present time, and the provisions made
in our discipline for their organization
in every local church need more careful
study and application than they have
yet received. The increasing interest
in the establishment of these lycæums,
or unions, is an encouraging indication
of an attempt to bind our young people
to their own church. Bro. Kimball is a
believer in the "Chautauqua Idea."
Osterville and Centerville.—Spiritual
and financial prosperity encourages the
heart of the pastor, Rev. L. B. Coddling.
The first Sunday in October, twelve
were received from probation into full
connection, two by letter, and one on
probation. An advance has been made
in the salary of the pastor. Denomina-
tional fraternity was practically illus-
trated recently by Bishop Cheney, of
the Reformed Episcopal Church, sup-
plying the pulpit of this charge at the
Sunday services.
Plymouth, with Rev. G. H. Bates to
lead, is rapidly pushing forward to vic-
tory. The beautiful new church is
proving to be none too large for the
congregations. The Sunday-school al-
ready fills and overflows the chapel,
which was expected to be ample in size
for years to come. Sunday evening,
Oct. 3, a temperance meeting, under the
auspices of the committee of the church,
attracted an audience which completely
filled auditorium, chapel and gallery. The
music by the young people's chorus and
orchestra was a prominent feature of
the service. Able addresses were deliv-
ered by Mrs. P. R. Clifford on "Woman's
Work," and by Mr. Scott on the "Re-
lationship of the Church to the Temperance
Question." Mrs. R. S. Douglas read
a selection with excellent effect. The
estimate of salary has been increased,
and all the signs point to permanent
prosperity with this people. With a
new edifice affording all needed con-
veniences for church work, frequent
conversions, a harmonious membership,
and a faithful pastor, this charge, under
the blessing of God, is destined to be
one of the most desirable appointments
in the Conference. RETLAW.
MAINE.
Chebanogue, one of the islands of the
Seas, beautiful for situation, the home of
those who spread nets, is no less notice-
able for the neatness of its church, the
decorum of its worshippers, and the fact
that a large percentage of its inhabi-
tants go to church than any other place
on the district. Bro. B. Freeman, the
new pastor, with his good wife, is en-
joying the new parsonage home as well
as being pleased with the hearty co-
operation of his parishioners. Like Sel-
kirk, he is "monarch of all he sur-
veys;" his right there is none to dis-
pute." Methodism is training the
minds and moral life of the people, and
as the results, we think, we here have
one of the most orderly and attentive
congregations of the whole district. *
Rev. David Pratt, jr., pastor at East
Wilton and Temple, is deservedly popu-
lar with his people, and is pushing
forward his work with his usual vigor.
He is improving the parsonage recently
purchased, and is building a good stable.
On a recent Sabbath he raised a
sufficient amount of money to pay for
all the outlays made. Assisted by Rev.
Henry Crockett, he baptized five per-
sons at Temple two weeks ago.
Rev. Theo. Gerrish received four per-
sons on probation last Sabbath, bap-
tized four, and received six into the
church from probation.
Rev. J. W. Bashford received two on
probation and ten into full membership
in the Chestnut St. Church, Portland,
last Sabbath.
Rev. Theo. Gerrish opened the young
people's lecture course connected with
the M. E. Church, South Berwick,
last Monday evening. His subject was
the "Battle of Gettysburg." The lecture
was thoroughly enjoyed by a large
audience. Many said it was the most
vivid description of the great battle to
which they had ever listened.
Rev. John Collins leaves this week
for a trip to England, where he is to
spend the winter in lecturing under the
auspices of the British Temperance A-
ssociation. L.
EAST MAINE.
BUCKSPORT DISTRICT.
Moulton.—The pastor, Rev. G. J.
Winslow, is hard at work in the re-
pairing of the church. His son George,

who is teaching in Connecticut, spent
his vacation at home, and with much
energy entered into the work of obtain-
ing money for the society, raising by a
cantata \$90. This act is much appre-
ciated.
Cherryfield.—Three persons were
baptized by the pastor, Sept. 26. The
work is on the advance throughout
this charge.
Orland.—The Evangelists Jones and
Allen have closed their labors at this
place. Fifty-four have thus far iden-
tified themselves with the churches—
thirty with the Methodists, and twenty-
four with the Congregationalists. God
wonderfully blesses these evangelists
in using them as most efficient agen-
cies in reaching all classes of persons—
the high and the low, the rich and the
poor.
East Maine Conference Seminary.—
The present term exceeds in numbers
all others except one in the history of
the school. The case excepted was
very early in the school's history before
it reached its present high grade. There
are now 163 registered students, with
others yet to come. The president, A.
F. Chase, A. M., Ph. D., wears the title
of Doctor of Philosophy with becoming
grace, and we all think that Colby Uni-
versity honored itself as well as the
Professor when it granted the degree.
The East Maine Conference more high-
ly appreciates it, as it comes from the
school of a sister church. In the Com-
mercial department there are thirty-two
students. There is no business college
in New England with so extensive and
thorough a course of study. This, with
the fact that Prof. Knowlton excels as
a teacher, promises much for the future.
Miss A. M. Wilson, A. M., the precep-
tress, and Prof. Parker and Sweetser,
are deservedly popular. Miss Clark of
the Art department, Miss Pike of the
Musical department, and Miss Blanch-
ard, teacher of Elocution, are the peers
of any in the State in these departments
respectively. The endowment of the
school has been increased from \$16,000
to \$28,000 the past year. A residence
has been purchased for the president in
the prettiest part of the village. What
is now needed is an additional building
on the Seminary grounds, costing at
least \$20,000. Who will be the donor,
and be honored by having the building
called by his or her name? EZRA.
VERMONT.
Bro. Geo. O. Howe, of Randolph,
preached at Granville and Hancock last
Sunday for Bro. M. H. Ryan, who is
laid up with fever.
Bro. C. H. Sweat, of Enosburg Falls,
invited the Salvation Army to hold their
meetings in this church, and as a result
he has taken between thirty and forty
on probation.
Bro. T. P. Frost, of Montpelier, has
just been elected chaplain of our Senate.
He is the first Methodist minister who
has had this honor for many years.
The Methodists have usually had the
chaplaincy of the House, and the other
denominations that of the Senate. This
election is all the more flattering from
the consideration that Bro. Frost is a
thoroughly pronounced third-party
man, which demonstrates two things:
that he is very popular throughout the
State; and that the Republican party,
of members of which the Senate is com-
posed, with a single exception, has not
lost all its grace when it can thus "heap
coals of fire" on the head of its erring
brother.
The ladies of our church at Newport
Centre gave a "hulled-corn" supper a
few evenings ago, which netted quite a
sum for the benefit of the Sunday-
school.
Our old friend and Conference col-
league, Rev. J. C. W. Cox, D. D., is
East in attendance upon the Genesee
and Central New York Conferences in
the discharge of his official duties as
one of the secretaries of the S. S. Union
and Tract Society. He will give a few
days to visiting and official work in
Vermont. He will spend "Good Tides-
ing Day" at Randolph and West Ran-
dolph, and will plead for the cause he
represents, at the union preachers' meet-
ing to be held at Groton the following
week. He will find a warm welcome
among his many old friends and parish-
ioners.
Rev. R. H. Barton, who has been
helpless for some time, died at Sheffield,
and was buried the 10th inst. Bro.
Barton has been on the superannuated
list for several years. He was a good
man, and has entered into rest.
The last quarterly meeting at Ran-
dolph was an occasion of some interest.
The pastor baptized four persons, and
received four into the church, and re-
ported nine received on probation.
Bro. W. H. Hyde is having his usual
success at Morrisville. At the recent
quarterly meeting he baptized seven
persons and received eighteen on proba-
tion. The society had a refreshment
tent on the fair ground, where they
cleared some \$60, to be applied to re-
pairs on the parsonage.
The special meetings at Coventry are
being held every evening, with preach-
ing by neighboring pastors.
Four persons were baptized at West
Randolph last Sunday, and six received
into full membership. Seven were re-
ceived on probation, with quite a hope-
ful outlook.
Bro. C. H. Sweat is rejoicing over
large accessions at Enosburg Falls. He
has received between forty and fifty on
probation. He baptized seven at Samp-
sonville, an out-appointment, recently,
where a score or more have found the
Lord. He has been assisted in the ser-
vices by Bro. McGarn, one of the Sal-
vation Army workers, who has done
most efficient work. Bro. McGarn has,
also, assisted Bro. C. A. Smith at West
Enosburg, where fifty or more have
professed conversion. It is understood
that the evangelist is to assist other
pastors in that vicinity.
[Continued on page 8.]

Money Letters from Oct. 9 to Oct. 16.
Mrs. P. Aborn, J. W. Adams, M. Aylesworth, M.
A. Boyden, T. Campbell, N. G. Cheney, J. A. Chapin,
S. W. Drew, L. Deane, H. E. Farrington, H. H. Har-
ris, E. B. Hise, D. Hickey, L. V. King, Geo. Mitch-
ell, H. E. Prindle, C. E. Rogers, M. Safford, E. D.
Tuell, S. Thresher, A. Temple, G. R. Whitney, C. T.
Winchester.
IMPORTANT.
When visiting New York City, save baggage ex-
press and carriage hire, and stop at the Grand Union
Hotel opposite the Grand Central Depot.
600 Handsomely Furnished Rooms at \$1 and up-
wards per day. European plan. Elevators, and all
Modern Conveniences.
Restaurants supplied with the best. Horse cars,
stages and elevated railroads to all depots. You
can live better for less money at the Grand Union
Hotel than any other first-class hotel in the city.
Marriages.
[Marriage notices over a month old not inserted.]
FARNHAM—BUTTERS—In Boston, Oct. 12, by
Rev. George S. Butters, assisted by Rev. Chas. F.
Rice, Frederick Farnham, of Lowell, and
Eleanor F. Butters, of Boston.
EDWARDS—STEWART—In Boston, Oct. 11, by
Rev. F. A. Everett, Charles Edwards and Mary C.
Stewart, both of Boston.
ATWOOD—WINSLOW—In Chelsea, Oct. 11, by
Rev. J. W. Hamilton, Byron Atwood, of Sumner-
ville, and Susan W. Winslow, of Townsend, Vt.
COOKE—CAMPBELL—In Maplewood, Oct. 13,
by Rev. J. W. Hamilton, assisted by Rev. H. E.
Cooke, Fred A. Cooke to Grace Campbell, both
of Malden.
TENNEY—KENDALL—In Princeton, Oct. 1, by
Rev. F. A. Everett, Charles A. Tenney and Nellie
A. Kendall, both of Princeton.
FISHER—RUGGLES—In Nantucket, Sept. 28,
by Rev. George E. Brigham, John Fisher, Jr., of
Nantucket, and Emily Carrie Ruggles, of Boston.
GIBBS—GIBBS—Also, Oct. 3, by the same, Al-
fred Gibbs and Lillian A. Gibbs, both of Boston.
FISHER—DRAPEL—Also, Oct. 3, by the same,
Henry L. Fisher and Margaret M. Draper, all
of Nantucket.
GRANT—DAY—In New York, by Rev. T. F.
Jones, Sept. 28, Charles H. Grant and Emma L.
Day, both of New York.
LIBBY—WILDS—Oct. 9, by the same, Linwood
E. Libby, of Rochester, N. H., and Sule Wilds,
of Rochester, N. H.
DOWNES—ELLIS—Also, Oct. 9, by the same,
Chas. S. Downes and Isabelle Ellis, both of Roch-
ester.
Business Notices.
READ the last column on the third page
Every Week for announcements of the latest
publications of the Methodist Book Concern.
Dr. Strong's Remedial Institute,
SARATOGA SPRINGS, N. Y.
For Nervous, Female, Throat, Chest, Malarial and
other chronic diseases. Tonic, Rest, Food,
Electro-Thermal, French Douche, and all baths.
Massage Vacuum Treatment, Swedish Movement,
Electricity, etc. Dry tonic atmosphere. Send for
Circular.
ADVICE TO MOTHERS.
Mrs. WINSLOW'S SOOTHING SYRUP should al-
ways be used for children teething. It soothes the
child, softens the gums, allays all pain, cures wind
colic, and is the best remedy for diarrhoea. 25c a
bottle.
Purify your blood, tone up the system, and regu-
late the digestive organs by taking Hood's Sarsa-
parilla. Sold by all druggists.
Church Register.
HERALD CALENDAR.
Holiness Meeting, in Bromfield St. Church
vestry, at 7 P. M., every Monday.
Holiness Meeting, at No. 25 Worcester St.,
every Monday evening.
Holiness Meeting, at the new hall, 16 Union
Park St., near Washington, every Thurs-
day evening.
North Boston District Sunday-school Sym-
posium, at Trinity Ch., Cambridge, Oct. 21
m., Oct. 22 p.
Holiness Convention, at Bethlehem N. H., Oct. 25-27
Portland Dis. Min. Assn., at Goodwin's
Mills, Oct. 25-27
NEW ENGLAND CONFERENCE MISSION-
ARY SOCIETY.—An adjourned meeting of the
Board of Managers will be held at 2 P. M., on Mon-
day, Oct. 25, in Room 21, Wesleyan Building, No.
36 Bromfield St., Boston. Prompt and full attend-
ance of all the Managers is especially desired.
JAMES MUDGE, Secy.
POST-OFFICE ADDRESS.
Rev. J. N. Marsh, 24 Canal St., Worcester, Mass.
The Stimulant Question.
The discovery of the Moxie Nerve Food has set-
tled the stimulant question. This little plant, sup-
posed to be worthless, and contempt for food, has
turned out to be, in all its simplicity, the finest nerve
food ever found, and the successful enemy of the
run-down. It restores nervous exhaustion at once,
giving vigorous, durable health, while the stimulant
gives only a temporary relief, leaving the irritated
nervous system worse than before. Moral and
physical beauty on the one side, and crime, ill-health,
and degradation on the other. The excitement over
the Moxie is not surprising.
OUR FALL IMPORTATIONS
—OF—
Specially Selected FOREIGN NOVELTIES
ARE NOW OPEN.
GENTLEMEN ARE INVITED TO EXAMINE.
CHAS. A. SMITH & CO.,
Merchant Tailors,
18 & 20 School Street.
LUNDBORG'S
Perfume
EDENIA.
LUNDBORG'S
Rhenish Cologne.
If you cannot obtain LUNDBORG'S PER-
FUMES AND RHENISH COLOGNE in your
city, send your name and address for Price List
to the manufacturers, VAUGHN, LADD & CO.,
P.O. 24, Boston, or "Sage's," New York.

ESTABLISHED 1817.

JOHN H. PRAY, SONS & CO.

Ingrain Carpeting.

Kensington Art Carpet, Plain Extra Super,
Lowell Three-Ply, Kidderminster,
Lowell Two-Ply, English Wool Dutch,
Keystone Two-Ply, English Kalmuc,

AT VERY LOW PRICES.

LIGNUM

We desire to call attention to the Floor Covering called LIGNUM. As its name indicates, it is largely composed of Wood, laid on a heavy linen background, and is very durable. It is warm, and noiseless to the tread, and its appearance closely resembles French Tiling. This fabric comes in rolls 18 and 24 feet wide, so that seams in the carpet are avoided, and rooms of any shape can be covered with one piece. For hard wear we can confidently recommend Lignum, and it is particularly desirable for Dining Rooms, Halls, and Bath Rooms, or for any spaces where Oil Cloth is usually laid.

Special prices to Hotels, Steamboats, Hospitals and Public Buildings.

JOHN H. PRAY, SONS & CO.

558 and 560 Washington Street.
WHOLESALE AND RETAIL.

Estey Organs

EXCEL ALL OTHERS IN
Purity of Tone and
Perfection of Workmanship.
PRICES REASONABLE.
Warranted for Five Years.
EASY TERMS, CASH OR INSTALLMENTS.
Illustrated Catalogue sent free.
ESTEY ORGAN CO., 120 TREMONT STREET, BOSTON.



FRONT, BACK AND SIDE VIEW.

CUMBERLAND

Blouse For Boys,

(Ages 4 to 13 Years.)

In Scottish Tweeds, English Plaids and Cheviots and the best American fabrics, new shades and colors. Graceful and natty, jaunty and comfortable Boys' Suit, Single-breasted, belted and plaited, insuring nice-fitting garment in every particular.

\$5, \$6, \$8, \$10, \$12.

A. SHUMAN & CO.

Manufacturing Retailers and Jobbers,
Boys' (Retail) Department.
440 Washington Street,
To Corner Summer St., Boston.

REDUCED PRICES

on ARTIST'S MATERIALS. Send for our special catalogue before purchasing Art Materials of any description. Sent FREE if you mention this paper. Address
EDMONDS' Art Supply Store,
12 Bromfield Street, - - Boston.
F. M. Holmes Furniture Co.
110 TREMONT ST. (Radio Building).
Bargains in Elegant First-Class Furniture.

FOR CHOIRS

A Low Priced Collection of Music.
IDEAL ANTHEMS
BY H. P. DANKS.
The great success of Mr. Danks' church music renders unnecessary any comment as to the merit of this collection. The Anthems are all entirely new and adapted to the wants of all denominations, as Services, Opening Pieces, Collection Pieces, etc., and available for Chorus or Quartet Groups. With the organ part on separate staves, thus avoiding the necessity of the player's reading all the parts at once, as in the old style.
"IDEAL ANTHEMS" contains 64 pages, octavo size, handsomely bound in paper.
Price, 25 cents each by mail, postpaid; \$1.00 a dozen by express, not prepaid.
C. S. PATTERSON, PAGES FREE.
PUBLISHED BY
THE JOHN CHURCH CO., CINCINNATI, O.
And 19 East 16th Street, New York City.

Emerson

35,000 SOLD EVERYWHERE
WARRANTED
SEND FOR CATALOGUE

PIANOS

140 A TREMONT STREET, BOSTON

Furniture


THIS BOOK CASE, Price, \$12.
Over 100 other Patterns Exhibited in our Ware-rooms.

FURNITURE & DRAPERIES.

The Largest and Finest Display in New England.
PAINE'S FURNITURE CO.,
48 CANAL STREET, BOSTON.
South side Boston and Maine Depot.

New Goods from Europe.

FRENCH MARBLE CLOCKS.
Now Out Glass Toilet Bottles, Mas-
sive Out Glass Inkstands, New
shapes in Royal Worcester, (Poin-
ton's New Faience, Novelties in
English Glass.
FRENCH DRESS FANS, ETC.
A. Stowell & Co.
24 WINTER ST.



Established 1871.
THE GREAT CHURCH LIGHT
FRANK'S Patent Reflectors
Gas or Oil give the most powerful
softest light and most brilliant
for Churches, Stores, Show Windows,
Banks, Theatres, Depots, etc. New
elegant designs. Send size of room
for circular and estimate. A. L.
FRANK, 100 West 4th Street, New York.
P. O. BOX 100, New York City.

The Family.

THE COMPANIONS.

BY CATHERINE S. HOLMES.

Blue-black was the sky, and the midnight breeze
In the wood behind sang through the trees;
And the hill before them rose so high,
The stars on its summit seem to lie.
Silently up through the lonely night
They rode to the castle which crowned the height.
One heart grew faint at the journey's end;
"Oh! should they not let us in, my friend?"
Then, glancing up when no voice replied,
He scarce knew the man who rode at his side.
For proud was his look, his bearing high,
And victory's light shone in his eye.
Like a conqueror from his wars elate,
He passed from his friend through the opening gate.
Hard had both striven this home to win,
But only one of them entered in.
One into shelter and rest was gone;
And one went back through the gloom alone.
In vain was the long and toilsome ride,
The castle for aye was to him denied.
Hope might not brighten his heart again;
His place was forever filled by pain.
But the peace of his soul could no force destroy,
And his pain was sweeter than any joy.
For mountain breezes followed him down,
And breathed their strength through the noxious town;
And he knew that the friend he had lost that night,
Never without him had won the height.

W. C. T. U. MEETING.

BY M. E. W.

The thirteenth annual meeting of the New York State Woman's Christian Temperance Union was held at the Ash Grove M. E. Church in Albany, Oct. 5, 6, and 7. It was one of the largest gatherings of the kind ever held, nearly three hundred delegates and officers being present. Remarkable order and unanimity prevailed, and what is perhaps a novelty in similar conventions—the entire programme was carried out, and no "unfinished business" left for the executive committee to dispose of. The body of the church, and even the galleries, were filled during every session, and at night every available corner was packed with people, many of whom were glad to stand until a late hour.

The chief points of interest during the meeting were the adoption of two new departments, and the discussions concerning them. One of these was the department of Franchise, and the discussion arose in connection with a suggestion of the president that a petition for municipal suffrage for women be presented to the next Legislature. The delegates were not quite ready to accept this idea, and the motion was lost. Other suggestions of the president, however, found favor, and in accordance with them, it was voted to open State headquarters in New York city, with an office secretary at a salary of \$600; and that the State organ, *Our Work*, shall be issued from this office, its subscription price being reduced to 25 cents a year.

The other new department—that of Social Purity—received reverent and earnest attention. Mrs. E. H. Bradley, of London, England, was present, and held several conferences with the ladies, giving her own experience in the work at home, and recommending Girls' Friendly Societies, the White Cross Pledge and literature, with other useful books on physiology and the laws of life, and especially that more care and supervision be given to the young of both sexes. Mrs. Bradley is a fine type of lovely, earnest English womanhood, with a clear voice and distinct utterance, and what she says is always directly to the point. Her winter spent among us cannot but prove useful in one of the most needed reforms.

Twenty-three departments of work reported the year's progress through their superintendents, showing an advance all along the line. Juvenile work has received great attention. Much temperance work has been done in the Sunday-schools. Many Temperance Schools, Bands of Hope, Loyal Legions, and the like have been organized, and large amounts of literature circulated. The young ladies, through whom the work among the little folks is largely carried on, have during the year added to their number forty new Unions, with a membership of 864.

The exercises of the second evening were conducted entirely by the young ladies, who were presided over by Mrs. Emilie Underhill Burgess, one of their number who has, since the last annual meeting, entered the ranks of the matrons. On this occasion Miss Augusta Goodale, of Orange Co., presented a very well written essay on woman's place in sacred and profane history, and woman as a factor in the civilization of to-day, and the developments of the future. Mrs. Fannie J. Barnes gave a Bible reading on "daughters"—a term which, she says, occurs 286 times in the sacred Volume.

During the year pledges not to sanction the use of fermented wine for sacramental purposes, have been offered to clergymen of all denominations, and signed by many Methodist, Baptist, and Congregational pastors, with two Episcopalians. A good deal of visiting in prisons, jails, and hospitals has been done, with the best results, many conversions being reported. Soldiers and sailors in camps, hospitals and receiving ships have been cared for. The Legislature has been petitioned to suppress the sale of liquor at agricultural fairs, where temperance booths have

been conducted and were productive of good. In every county, and almost every town, intelligent women have been at work inducing editors and other representatives of the press to publish the temperance items which they supply. Many parlor meetings have been held, with the purpose of interesting and instructing mothers; and an immense number of evangelistic meetings, at which there have been numerous conversions. The Society has greatly progressed both in regard to numbers and more complete organization during the year, as shown by the tabulated statements of Mrs. Ella A. Boole, the corresponding secretary. One hundred and twenty-five new Unions have been added during the year, with a membership of almost a thousand; five new county organizations have been formed; 2,357 meetings have been held; \$18,295 raised for carrying on the work. Four organizers have been kept constantly in the field, while many counties have preferred to take care of their own increase, and individuals have been at work in every direction. There are now 383 Unions auxiliary to the State Union, with a membership of almost 10,000, and 10,596 pledged children; but what are these against 29,000 saloons?

Resolutions were adopted by the convention, reaffirming the action of the two past years to offer support and sympathy to whichever party shall promise most for the abolition of the liquor traffic and the protection of our homes; that petitions be sent to the State Legislature for the abolition of the sale and exhibition of liquor at county fairs, and for the amendment of the Scientific Temperance Law. Also resolutions of sympathy with Mrs. Mary Clement Leavitt, of Boston, now in Japan, on her way round the world for the purpose of organizing the World's W. C. T. U.; and to the widow of Rev. George Hadlock, the recent martyr to the cause of prohibition, were added to the usual votes of thanks to all who had contributed to the success of the convention.

The finances of the society were reported as being in a flourishing condition; the dues have been well paid, and there is a balance in the treasury. But more money will be needed, as next year the *per capita* dues to the National Union are to be doubled. It is recommended that this extra amount be raised by life memberships of \$25 each, and honorary memberships of \$5.

Mrs. Mary T. Lathrop, president of the Michigan Union, gave the convention one of her grand addresses upon Prohibition, and several of the city ministers from time to time honored the gathering with their presence and their kind, encouraging words.

AUTUMN PEACE.

One word is breathed through falling leaves,
One word repeat the rustling sheaves,
As days grow brief and nights increase,
And glad voices cease.
It tells the woodland wrapped in haze,
The field that gave us wheat or maize,
The vineyard slope, the orchard row,
Where heaped apples glow.
These no uncolored wind shall fret;
Arousing them to fond regret;
No tree would now be green, no field
Regain its summer yield.
No plant would bloom from the eager frost
Redden one blossom in leafy host;
For now, fulfilled in seed or fruit,
Life houses at the root.

No bee its fabled cell complete
Would change for summer's untold sweet;
No bird the Maytime rapture thrill,
Its nest would now rebuild.
O my Delight! We too are blest
In the soft swaying year's content,
What though from far Youth's quickest bound
There comes a wailing sound!
Thou hearest, but thou wilt not grieve;
Thou knowest the more, more sweet is eve.
Say (thou, upon whose lips Love hung)
Thou wouldst not now be young!

One word is breathed through falling leaves,
One word repeat the rustling sheaves,
As days grow brief and nights increase,
And glad voices cease.
That single word is "Peace."
—EDITH M. THOMAS, in *Brooklyn Magazine*.

ONE WOMAN'S INFLUENCE.

BY RAY.

The question of how to deal with the Indians, is one that has disturbed the minds of all thoughtful and humane persons for many years. And the answer, leaving all "sentimentality"—so-called—entirely out of the question, is—"good faith." There is no mistaking simple, direct and practical goodness, and an Indian is no more slow to detect this quality than his white brother. "Lo," as he is called in the West, has been fed for the most part on a thin diet of advice, and is frequently regarded in a lofty way as a creature who may eventually evolve into some semblance of humanity. The grudging dole bestowed upon him by the "agent," tends to make a beggar of him in spirit; and, taken every way, the hero of the "untutored mind" has a rather uncertain and harassing time of it.

There is, however, one characteristic which he can appreciate as well as his white brother, and that is "good faith." He may be at times unreasonable, indolent, or thirteenth, but he knows himself when he sees it, and remembers a kindness long after it has been bestowed. It occurred, some time ago in the "fifties," that a boat containing a party of white persons and two Indians was, through the carelessness of a white man on shore, pushed into the current and carried over the Willamette River Falls. The loss was a heavy one to the whites, as the gentleman and his wife, whose lives thus came to an untimely end, were two of the most able and beloved people in the little colony. The Indians were loud in their demonstrations of wrath, and demanded that the whites should make restitution for the loss of their dusky comrades by the payment of a considerable sum of money. These denunciations and threats were treated with utter indifference until events reached a climax.

There was among the Methodist missionaries a little woman who treated the Indians with an honest observance

of the Golden Rule that was at times surprising even to her associates; and it happened that the luckless might whose careless foot had caused so many deaths, was visiting at her husband's house. The three persons, Mr. and Mrs. H., and their visitor, Mr. F., were seated by the fire one evening in October, when, on glancing up, they saw the face of an Indian in unmistakable war-paint pressed close against the glass, while the figures of many others could be dimly discerned outlined in the moonlight. Mr. H. stepped to the door to learn the cause of the extraordinary invasion, and was informed that they would either have "his tollah" ("lots of money"), or they would demand the life of Mr. F., and possibly a few others. Mr. H. harangued the company for half an hour on the utter futility of their request, and at the end of that time received by way of retort a sardonic grunt and the command to "coopt" ("stop"). Not desiring to be shot, Mr. H. obeyed; and Mr. F., who had raised all the disturbance, next stepped out upon the porch. He was silently greeted with a row of arrows and muskets pointed toward him. He promptly decided to enter the house. Lastly, little Mrs. H. herself stepped "to the front," thoroughly indignant at the injustice of the demand, and asked with considerable sternness:—

"*Eta mika tikcey?*" ["What do you want?"]
"*Itu tollah*" ["Lots of money"], was the somewhat avaricious reply.
"*Wake!*" ["No"] responded the little woman, and as they gave a dissatisfied grunt, she continued:—
"Have I not fed you when you were hungry, warmed you when you were cold, and cared for you when you were sick?"
"*Nowitika*" ["Yes"],
"Have I ever broken a promise with you, or failed to deal with you honestly?"
"*Wake!*" ["No"],
"What are you here for?"
"We want money."
"You cannot have it; we have lost our friends; you have lost yours; money will not bring them back."
The Indians grunted in a way to suggest that money would go a long way in teaching the lesson of resignation. There was a pause. Presently an ill-looking fellow remarked with a smile which was not as pleasant as he meant it should be, owing to the daubs of paint on his features:—

"You were kind to me when my family were dying with small-pox. I do not forget. We will go."
"*Nowitika*," observed one "Ugly Jim," "close *tillitum yakah!*" ["Yes, she is a good friend."]
"*Chaham*" ["Good-bye"], politely remarked a savage known as "Ugly Jim's dad."
"*Chahco*" ["Come"], shouted another "brave," flourishing a flint-knife and his costume composed of a linen duster.

"*Alta nesika clovea*" ["Now we will go"], and they all straightway departed.
The little woman entered the house.
"Whatever you would that men should do unto you, do ye even so unto them!" Let us pray, she said.

GET READY NOW.

BY S. M. PALMER.

An aged minister, lying for some time at the point of death, and much of the time not in his right mind, leads to the following remarks.
The thrilling thought arises: What if anything was left to be arranged at the final hour, and his mind not in condition to do anything? Bishop James said in his final sickness: "I have done my praying; I am too sick to pray now." Most have had some experience of the debilitating, disturbing, engrossing effects on both mind and body of sickness. Life, and death, and eternity are terrible realities, and to arrange for our entrance into the untold eternity, certainly requires us to be at our very best in every respect.

Talmage says, in one of his sermons, that the hardest work he ever tried to do was to believe. Another leading teacher says, when all is submitted, it is nothing to believe. Both are doubtless right, the state of mind and heart making the difference.

Is it not common prudence to attend to our most important affairs when we are at our best, at the most suitable time of day, when we shall be the least disturbed, etc.? Should we then leave anything relating to our eternal interests to the hour which tries men's souls if they are at their very best?

It would seem that our Heavenly Father had left nothing undone to emphasize the injunction to be "also ready;" for does He not constantly launch a good man, a wicked man, any kind of man, woman or child, into eternity in an instant? Then, too, scores or hundreds are at once sunk in the ocean, hurled down an embankment, or through an insecure bridge, or enveloped in awful flames!

Sad thoughts, do you say? Troublesome considerations, uncomfortable meditations? True, true; but also true, and not to be escaped from at the last, however put away for the present, unless you are "safe in the arms of Jesus."

It is unthinkable that the mass of mankind, in the churches and out, can live as unconcerned as they do; yet the fact constantly before our eyes contradicts and makes the unthinkable a reality.

"No matter which my thoughts employ,
A moment's misery or joy;
But oh, when both shall end!"
Matamoros, Pa.

They only who go without know truly what it is to have. The light and the music and the splendor and the feasting are greater to the leger who peeps in from the street than to him who sits at the revel. It is the naked and the hungry who can tell you best the good of food and raiment. So we live in a paradox. We feel keenest the joy we never come to.—*Mrs. Whitney.*

OCTOBER.

October comes across the hill
Like some light ghost, he is so still,
Though he is sweet, though he is rosy;
And through the floating thistle-down
Her trailing, brier-tangled gown
Gleams like a crimson posy.

The crickets in the stubble chime;
Lanterns flash out at milking time;
The daisy's lost her ruff;
The wasps the honeyed pippins try;
A film is over the blue sky,
A spell the river muffles.

The golden-rod fades in the sun;
The spider's gauzy veil is spun
Athwart the drooping sedges;
The nuts drop softly from their burrs;
No bird-song the dim silence stirs—
A blight is on the hedges.

But filled with fair content is she,
As if no frost could ever be
To dim her brown eyes' lustre;
And much she knows of fairy folk
That dance beneath the spreading oak
With tinkling mirth and bluster.

She listens when the dusky eyes
Step softly on the fallen leaves;
As if for message cheering;
And it must be that she can hear,
Beyond November grim and drear,
The feet of Christmas nearing.

—St. Nicholas.

BY-PATHS.

From My Portfolio.

BY J. K. LUDLUM.

"Of all that find nothing here
Of this world of the haunts of men
To make thee loathe thy life."

"Were Bryant with us to-day, he could hardly have written more truthful words, could he, Jack? Look where you will, everything is indicative of peace. Those tiny red squirrels chasing each other along the stone-wall yonder, form a picture of freedom that makes one's pulses leap, and drives cold care away. See! That saucy little fellow bounded among the clematis and sits there chattering in derision at his followers as he swings above their heads! Look at his eyes—they fairly twinkle with mischief!"

We pause in our walk to watch them, laughing silently for fear of disturbing them. The lane in which we stand is in the midst of sloping meadows, and seems to have been lost or left out of mind, for there is not one print of man's foot down among the tall, swinging grass-blades and velvety mosses. But, left as it has been entirely to nature, Nature has been kind to it as she is to us; and even the paupers' graveyard, left to run to waste, is transformed into a wild tangle of vines and mosses and daisies, as though to remind us that it is "God's acre," too!

The stone-walls on either side of us are entirely hidden by a hedge of crimson and gold and green sumac bushes, bound about and twined in a wonderful way by dainty trails of clematis, the exquisite, fairy-like puffs lying like down among the brilliant leaves. From bush to bush, from one side to the other, the wild grape clings in a reckless, gipsy fashion, forming an arch above our heads, while clusters of purpling fruit hang temptingly near.

In and out among the sumac rise the sprays of the golden-rod and deep purple asters, late autumn daisies, and frost-touched ferns. Along the edges, tangled wild briars run riot, warning us that nature has thorns as well as roses. At our feet, along the roadside, in the midst of brown brake and sword-grass, bubbles a tiny brook. Just beyond, on a withered hazel twig, a mite of a yellow-bird chirps cheerily.

Suddenly the squirrel that, all this time, has been chattering derisively from its perch among the vines, springs across to the hazel bush, its "sequant tail outstanding straight behind," and the bird with a frightened chirp flies away above the bright bushes into the blue beyond.

We laugh. It is utterly impossible to help it, when that mischievous squirrel is frisking and chattering, with such bright eyes that we wonder if it is not laughing, too!

Then we go on, presently coming to a mossy, worn-out stile, over which wild crimson ivy runs riotously, swaying in the strong, sweet breeze. Pausing a moment, we lean on the stile looking across the meadows to where far away a blue line of water sparkles in the sunlight. Some cattle are straying over the slopes to the right, their bells tinkling softly.

"The cattle on a thousand hills are the Lord's," Harrie says, more to herself than to me. "See, Jack," she adds, with sparkling eyes, "doesn't the sunlight flooding everything seem as though God were blessing His work with a wonderful, radiant smile? Look, how even the flowers lean forward as though afraid of missing it!"

Suddenly, shrill and clear, sounds a call at our feet: "Ke-nick! Ke-nick! Ke-nick! A-tick! A-tick!"

"A cricket," I say, laughing, as we stoop to find the cheery fellow hidden among the ferns and grasses. "There he is, Harrie! See? Hear how he 'cheeps' away to himself, as happy as a cricket can be."

By-and-by we climb over the stile and turn into the woods at the left, where the trees rise tall and silent.

"The pine has a fringe of softer green,
And the moss looks bright where her foot
hath been,"

I say, trailing a fuzzy spray of clematis across Harrie's cheek, bright with color from the south wind.

"Don't be silly, Jack," she says.

"Oh, be careful! See, you almost stepped on him! Poor little fellow—poor little Brown ruddyn!" lifting a lame robin in her hands tenderly, regardless of the flowers that fall to the ground. "Some one has shot it!" she cried, indignantly. "Look at its broken wing. The idea of finding *sport* in such acts as this! Poor little robin!"

The bird chirps weakly, and then lies quiet in her hand.

"We will take it home and nurse it till it gets well," she says; so I gather up her flowers, and we go on through the woods.

Turning a sharp bend, we come out on a steep, mossy bank, not more than

six feet high, edged along the top with feathery fern and purple asters. At the far end a wide, wild brook has been caught by the fern and sword-grass and held prisoner until, fretting and tossing to be free, it slips through the grass and leaps headlong over the bank, falling in a sheet of foam and silvery spray to the reeds and mosses beneath; dancing on along the level woodland below with gurgle and shout of laughter, defiant and clear. The great chestnuts and maples meet overhead; the sumac crowd down to the brink, leaning and listening; the daisies and golden-rod nod to each other as they catch the brook's voice; while here and there a late butterfly darts from one flower to another, telling of the escape of the waters.

We stand spell-bound a few moments, so quiet that a timid gray rabbit with most frightened eyes pauses amid the fern, its long ears erect, and then darts away across our path.

"O Jack," Harrie says, with a long-drawn sigh, "isn't it beautiful? You remember Whittier's verses to his river, the Merrimack?"

"Sing soft, sing low, our lowland river,
Under thy banks of laurel bloom;
Softly and sweet as the hour besemeth,
Sing us the songs of peace and home."

"Bring us the airs of hills and forests,
The sweet aroma of birch and pine,
Give us a waft of thy north wind laden
With sweet-brier odors and breath of kine."

"Sing on! bring down, O lowland river,
The joy of the hills to the waiting sea;
The wealth of the vales, the pomp of mountains,
The breath of the woodlands bear with thee."

For a few moments there is silence in the shadowy woods; then there is a rushing and rustling above our heads, a patter of swift wings on the satin leaves, a chirp, a twitter.

"What is that?"
"Nature's angels," says Harrie, smiling up at the flock of blackbirds sweeping southward above the treetops.

"Angels?" I query. "But they have no souls!"

"I wish they had!" she says softly. "Do you know, Jack, I believe that the angels existing before the world was created, had souls like ours. That is," she adds hastily, seeing my look of surprise, "they have never appreciated, nor will they ever appreciate, heaven just the way we will. They were always angels; they never toiled through weary, monotonous days when labor seemed useless and night was haled with delight because it brought a little sleep, a little slumber, a little folding of the hands to sleep. They can never feel the same love for God that we do, because He did not give His Son to suffer and die to save them—they were already saved. I don't doubt they love Him—no soul in heaven could help it; but they cannot know what rapture it is to be free from earthly sorrows and temptations. They know we suffer, and toil, and falter, but they do not know from experience. O Jack, it is beautiful to live, to feel, though even so little, the throbs of God's great heart; to suffer even in a far less degree the trials He suffered!"

"Harrie," I say, presently, smiling down into her wide brown eyes, "for all we are such old friends, I believe that even yet I do not understand you."

GOOD FRUIT AT THE SOUTH.

(The following letter was a private one written by a colored young woman to her teacher. It has a general interest, and is worthy of publication.)

Wadley, Ga., Sept. 11, 1886.
MY DEAR MISS PECKHAM: I know you have thought ere this that I have forgotten you. Not so; I have thought of you very much, although I have not written. I will not stop to tell you why now, but will when I see you; for Miss Groves wrote me that you intended to return. I had a very sweet letter from her.

Have been very busy this summer, and not well, but I hope to keep well the remainder of the time that I am to be here. Hope you have had a pleasant and delightful summer. We have had very bad weather. It rained almost every day in August—didn't sprinkle, just poured.

Have been trying to do all the good I could among the people; found it pretty hard sometimes, both teaching and talking. You don't know anything about what some of us that teach in the country have to do. It is far more difficult to teach those who have lived all their lives in a state of darkness (moral), their minds all shut up, than those who live in the broad light of day, and are ready to notice and see everything that is going on around them.

I have enjoyed my work this summer; have felt that although some days have been dark and dreary, those were the ones to try us; have been greatly tried sometimes, but "I will never leave thee nor forsake thee," has been an ever-present promise with me. How quick we are to grow discouraged!

The "Dayspring" on high has visited both of my schools. Two girls in my day school, and one young man in the Sabbath-school, have found Christ precious. I do feel that I can never thank my dear Heavenly Father for His kindness to me. I want all my days spent for Him. Do pray that my life may always tell for Him, and my tongue speak forth His praise.

CLARA A. HOWARD.

The Little Folks.

JOHNNY'S CALCULATIONS.

Johnny was poring over his mental arithmetic. It was a new study to him, and he found it interesting. When Johnny undertook anything, he went about it with heart, head and hand.

He sat on his high stool at the table, while his father sat just opposite. He was such a tiny fellow, scarcely large enough to hold the book, you would think, much less to study and calculate.

But he could do both, as you shall see. Johnny's father had been speaking to his mother, and Johnny had been so intent on his book that he had not heard a word; but as he leaned back in his high chair to rest a moment, he heard his father say: "Dean got beastly drunk at the club last night; drank ten glasses of wine. I was disgusted with the fellow."

Johnny looked up with bright eyes. "How many did you drink?" "I drank one, my son," said the father, smiling down upon his little boy.

"Then you were only one-tenth drunk," said the boy reflectively. "John!" cried his parents sternly, in a breath. But Johnny continued with a studious air:—

"Why, yes; if ten glasses of wine make a man beastly drunk, one glass will make him one-tenth part drunk, and—"

"There!" interrupted the father, biting his lips to hide the smile that came over him. "I guess it's bedtime for you, and we'll have no more arithmetic to-night."

So Johnny was tucked away in bed and went to sleep, turning the problem over and over to see if he was wrong. And just before he lost himself in slumber he had thought: "One thing is sure, if Dean hadn't taken the one glass, he would not have been drunk. So it is the safest way never to take one; and I never will." And the next thing he was snoring, while Johnny's father was thinking: "There's something in Johnny's calculation, after all. It is not safe to take one glass, and I will ask Dean to sign a total-abstinence pledge with me to-morrow." And he did so, and they both kept it. So great things grew out of Johnny's studying mental arithmetic, you see.—*Temperance Banner.*

HELEN.

A Domestic Catechism.

BY LUTHERA WHITNEY.

What is whiter than the milk?
What is softer than the silk?

What is sweeter than the rose
Where the summer zephyr blows?

Purer than the crystal dew
In the violet's cup of blue?

What is brighter than the star
Twinkling in the sky afar?

What is bluer than that sky
Arching over all on high?

Fairer than the lily bright
Swinging in the golden light?

Red as poppies on the plain?
Graceful as the waving grain?

What is yellow as the gold?
But the half cannot be told.

What is gentle, winning, sweet?
What is perfect and complete?

Baby's skin is white as milk,
It is softer than the silk.

Baby's breath is sweeter far
Than the summer roses are.

Baby's heart is pure as dew
In the violet's cup of blue.

Brighter than the brightest star
Twinkling in the sky afar;

Bluer than that evening sky,
Is the baby's merry eye.

Fairer than the lilies sweet
Are the baby's hands and feet.

Redder than the crimson tips
Of the poppies, are her lips.

All beauty and all grace, I ween,
Join to make our household queen;

From waxen feet to shining curl
Perfect is our baby girl.

For Young and Old.

BITS OF FUN.

"A little girl, being asked what dust was, replied that it was 'mud' with the juice squeezed out."

"Old Gentleman": "Now, my children, I'll tell you what it is, if you make any more noise in front of my house I'll speak to that policeman." "Children": "Jerusalem (much tickled): "That policeman! Bo! We ain't afraid of 'im! Why, that's father!"

School board visitor while examining a scholar: "Where is the North Pole?" "I don't know, sir." "Don't you? Are you not ashamed that you don't know where the North Pole is?" "Why, sir, if Sir John Franklin, and Dr. Kane and Markham couldn't find it, how should I know where it is?"

"A little fellow, three years old, who had never eaten frosted cake, asked at the table for a piece of 'that cake with plastering on it.'"

"Old Gent": "Here, waiter, how do these buttons and things come to be in this soup?" "Fresh waiter": "We make our soup from Chicago dressed beef, sir."

Talking about busy men, who leave their homes early and get back after dark and never see their children, a man of that sort was never away one morning when he found that his little boy had got up before him, and was playing on the sidewalk. He told the child to go in. The child wouldn't. Man spanked him, and went to business. The child went in howling. The mother said, "What's the matter?" "Man hit me," blubbered the youngster. "What man?" "That man that says here Sundays."

"We are going to have a pie for dinner," said Bobby to the guest. "Indeed!" laughed the gentleman, amused at the little boy's artlessness, "and what kind of a pie, Bobby?" "It's a kind of cake. Ma was talkin' this mornin' about it, and I thought I'd make one up, and pa said he'd make him eat, bumble pie before the day was over, and I s'pose we are going to have

ZION'S HERALD For the Year 1887.

FIFTEEN MONTHS
For One Subscription.
LET THE CANVASS COMMENCE
AT ONCE.

The paper will be sent FROM OCTOBER 1st the remainder of the year free to all New Subscribers who subscribe for ONE YEAR.

When the full amount of the subscription price (\$2.50) is received, their paper will be credited to JAN. 1, 1888.

Those who wish to subscribe, and do not find it convenient to pay now, can order the paper at once (that they may have the full benefit of the three months offered free), and forward the money between this and January 1st.

The price of subscription can be paid to the preacher in charge, or forwarded direct to the publishing office, by post-office order or bank check; or, when these modes of sending are not available, the currency can be forwarded by mail at our risk.

We hope every minister will announce this offer to his congregation, and secure an increase of the number of subscribers to ZION'S HERALD on his charge.

Lists will be sent immediately to all the Preachers.

Will each reader of the paper inform his neighbor, who may not be a subscriber, of our offer? ZION'S HERALD should be read in every Methodist family in New England.

From no other source can an equal amount of good reading be obtained for so little money.

The paper contains an average of FORTY-TWO COLUMNS of reading matter per week, and costs but 5 CENTS PER NUMBER.

Each issue contains a large amount of fresh editorial matter, and also articles from a great variety of pens, affording the most valuable information upon all the important topics of the day, while it never loses sight of the fact that it is a family paper, a religious paper, and a Methodist paper.

SPECIMEN COPIES FREE.
Letters on business should be addressed to

A. S. WEED, Publisher,
36 Bromfield Street, Boston.

The Week.

DAILY RECORD OF LEADING EVENTS.
Tuesday, October 12.

Death of Miss Lucretia Crocker, well known in Boston educational circles, and for a time supervisor of the public schools.

Safe arrival of the "Anchor" at St. John's, N. F.

Hon. Justin McCarthy given a banquet at the Parker House, this city.

The position of British minister to Turkey accepted by Sir William White.

Wednesday, October 13.
Occurrence of the funeral of Senator Pike at Franklin, N. H.

Assistant Postmaster Burrage of Troy reported a defaulter.

The annual intercollegiate lawn tennis tournament in progress at New Haven.

Failure of Samuel G. B. Cook, of Baltimore, importer and wholesale dealer in hardware.

Thursday, October 14.
The corner-stone of a new dormitory for girls laid on Mr. Moody's grounds at Northfield.

General Master Workman Powderly of the Knights of Labor re-elected.

Dedication of the Conant Memorial Hall in Clinton, Mass.

Opening of the seventh triennial council of Congregational Churches, in Chicago.

Issuance of a proclamation by the President revoking the suspension of discriminating customs imposed on imports proceeding under the Spanish flag from Cuba and Porto Rico.

Col. James C. Duane appointed chief of engineers of the United States Army.

Need, the Chicago defender, said to have sailed from Montreal for England.

Friday, October 15.
The Richardson Building on Devonshire Street, this city, sold at auction for \$400,000.

Installation of Rev. Edward Hale, associate pastor of the South Congregational Church, this city.

The section of the United States lying between the Hudson and the Mississippi, swept by fearful storms. Telegraphic communication almost totally suspended.

A distinct shock of earthquake reported at Sydney, C. B.

Dedication of a soldiers' monument in Machias, Me.

Snicide, by hanging in the woods, of Bayard T. Putnam, chief of the government topographic survey, engaged in work in the vicinity of Hoosier Mountain.

Announcement of a heavy failure in the Montana cattle trade.

The town of Sabine Pass, Texas, destroyed by the overflow of the Sabine River. The loss of life said to be enormous.

The body of Chief Justice Chase lying in state in Cincinnati.

Eastport, Me., devastated by fire; the business portion a mass of ruins. Communication with Calais cut off.

Saturday, October 16.
The death of 101 persons caused by the disaster at Sabine Pass. A very wide section of the country in that region flooded, and the damage far greater than has been supposed.

The storm of Thursday particularly severe at Buffalo, where some ten persons perished. The little town of Lehman, Ill., entirely demolished.

Two hundred and twenty-four buildings burned in the Eastport fire. A hundred families homeless.

Prevalence of a storm of great severity on the coasts of England and Ireland, doing much damage to shipping.

A liberal victory the result of the election for legislators in the Province of Quebec.

at 214 and Johnson's Pass, over 327. The total loss by fire in Eastport, Me., estimated at \$800,000. Canadian thieves plundering and destroying everything.

The cholera raging fiercely in Corea. Much damage done to bridges and railroads by the great storm in England and Ireland, and many lives lost.

(Continued from page 5.)

The St. Johnsbury District Preachers' Meeting at Craftsbury was excellent in spirit, and several penitents were at the altar the last evening. The district was arranged into sub-districts, with special reference to missionary work, so that the contiguous pastors can help each other.

H. A. S.

CONNECTICUT.
Danielsonville.—Oct. 3, Rev. John Oldham baptized eleven young men and two ladies. He also received fourteen on probation and two in full connection. He usually preaches Sunday evening, with a praise service before the preaching. These services are sometimes crowded with young people. All the affairs of this charge are in a prosperous condition.

There has been more or less excitement all over the State on the question of license or no-license. Many hard-fought battles grew out of this irrefragable conflict. Manchester, Putnam, and about one hundred other places triumphed gloriously. We are getting tired of this annual struggle. We want constitutional prohibition. We must have it. We must demand it from our next Legislature. The people are ready for it as fast as we can have it submitted.

G.

NEW HAMPSHIRE.
One soul has lately found the Lord at East Haverhill, and there is a good and growing interest among the young people.

At Monroe, Oct. 3, three young ladies received baptism and united with the church. The church has been greatly improved and beautified at an expense of \$100 this year.

At Monroe Plain, entered by us last March, there is a good interest, with large congregations.

At Warren, four persons have lately sought the Lord, and the pastor is encouraged to look for more to follow.

At West Thornton, after months of earnest work, our pastor is enabled to see the fruits of his work.

Our camp-meetings were eminently profitable this year, both at Weirs and Groveton; many souls at each place getting fresh inspiration. At Groveton about fifty sought the experience of the new birth, while many more laid hold upon the sanctifying grace. We are looking for the fire to sweep all the stubble off the district.

G. W. N.

In order that no man need bring excuse that he heard not the gospel invitation, Rev. C. J. Fowler has been holding out-door services in Haverhill on Sunday afternoons. Once or twice he was greeted with a shower of pebbles sent down from a roof near by. But he fearlessly preaches the truth. A harvest will be gathered as the result. There is thought of continuing them during the fall and winter in a public hall. If we would reach the masses, we must go where they are, if they will not come to us.

B.

We take pleasure in announcing that the well-known firm of Allen & Noble have resumed control of their business since their late trouble, and are prepared to furnish goods in their line as usual. They are one of the oldest of the hardware firms of the city, and by their generous and honorable dealing they have secured a wide patronage. The reopening of the business will be heartily welcomed by all its former customers.

MUSICAL.—The frequent appearance of the Knabe pianos in our concert rooms is not at all surprising to those acquainted with the history of the firm, or the character of the instrument itself. Not long since, the writer, when in a neighboring city, had occasion to play upon one of these pianos. It had withstood the test of twenty-five years' service. The greatest pleasure was still to be derived from its tone. The Knabe piano of to-day is in the foremost rank of instruments. As one listens to its ringing vibrations, it appears as though the poetry of tone itself were being revealed in a language far more complimentary and just than any verbal praise could possibly be.—*Boston Home Journal.*

There is no doubt about the fact that Shepard, Norwell & Co. have become headquarters for upholstery goods, whether extent, variety or quality is considered, and as regards prices for values in this line, their advertisement in another column gives housekeepers an idea.

The Cowles Art School, Boston, opens with a class of about fifty pupils this season, an advance in numbers of more than one-half over any previous year. Careful and able instruction and every advantage which can be had in any study are assured each student, and on this basis the school has won its success.

Reliability and Courtesy are the prevailing characteristics of the firm of John H. Pray, Sons & Co.

The edition of the November Century, containing the first chapters of the authorized life of Lincoln and the opening of Frank R. Stockton's new novel, "The Hundredth Man," will be a quarter of a million copies.

An advertisement in Geo. P. Rowell & Co.'s Select List of Local Newspapers, one month, is printed 10,570,000 times! It cost less than four-sevenths of a cent a line a thousand. The papers cover the whole country and are both daily and weekly. A single State can be selected. Catalogues sent free from No. 10 Spruce Street, New York.

Dr. John S. Newberry, the distinguished Professor of Geology in Columbia College, will open the November number of *The Popular Science Monthly* with the story of the great ancient ice-sheet which once covered half our continent, and which, more than any other single cause, gave to it its present surface configuration. With the aid of illustrations the record left by this mighty agency of the past is very clearly interpreted for the general reader, who will obtain from the account an insight into the mode of working of Nature's forces that only years of special study could afford.

AN UNEQUALLED NUTRIMENT, for infants and invalids, is the celebrated Lactogen Food. It is composed of pure sugar of milk, the principal element of mother's milk, and the nutritive principles of wheat and oats, rendered soluble by the action of genuine barley malt. It is thoroughly cooked, and easily assimilated by the weakest stomach. Physicians recommend it as the best. Sold by druggists everywhere. Three sizes: 25c, 50c, and \$1. It gives more for less money than any other food.

PURE AIR DURING THE WINTER MONTHS is one of the most important household requisites. The air we breathe in our homes during this season is largely dependent upon the heating apparatus for its purity. No one can afford to have a furnace which is liable to leakage of gas; especially when it is remembered that the most deadly gas is inodorous, and therefore not detected by smell.

The Steel Plate radiator on the Anthony Furnace effectively prevents the escape of any gases. This furnace is so constructed as to reproduce in the house all the purity of the external atmosphere at the proper temperature for respiration. It is easily regulated, burns but little fuel, and when quality is considered is the lowest in price.

It is endorsed by leading physicians and sanitary authorities as being the best heating house use, and the most favorable to the health of the family.

Send 6 cents in stamps to the Smith & Anthony Stove Company, Boston, Mass., for a copy of their illustrated book of 96 pages, entitled, "Our Homes, How to Heat and Ventilate Them." It is an indispensable manual for all who have houses to heat.

The Grand Union Hotel, New York City, has published a useful little memorandum book which will be mailed to any address on receipt of a 2 cent stamp. Address, "Advertising Department," Grand Union Hotel, New York City.

QUARTERLY MEETINGS.
LYNN DISTRICT—THIRD QUARTER.

NOV.
6, 7, a m. Lawrence, 15, Sal em, Lafayette St.;
7, p m. North Andover; 18, Essex;
8, p m. Groveland; 20, 21, a m. Merrimack;
9, p m. Lynn; 22, p m. Swampscott;
10, "Purchase St.; 21, p m. Lynn, Con't St.;
11, p m. Lynn; 22, p m. Lynn; 23, p m. Lynn;
12, p m. Lynn; 24, p m. Lynn; 25, p m. Lynn;
13, p m. Lynn; 26, p m. Lynn; 27, p m. Lynn;
14, p m. Lynn; 28, p m. Lynn; 29, p m. Lynn;
15, p m. Lynn; 30, p m. Lynn; 31, p m. Lynn.

DEC.
1, a m. East Saugus; 21, Ballardvale;
2, p m. Lynn; 22, p m. Lynn; 23, p m. Lynn;
3, p m. Lynn; 24, p m. Lynn; 25, p m. Lynn;
4, p m. Lynn; 26, p m. Lynn; 27, p m. Lynn;
5, p m. Lynn; 28, p m. Lynn; 29, p m. Lynn;
6, p m. Lynn; 30, p m. Lynn; 31, p m. Lynn.

JAN.
1, a m. Lynn; 2, p m. Lynn; 3, p m. Lynn;
4, p m. Lynn; 5, p m. Lynn; 6, p m. Lynn;
7, p m. Lynn; 8, p m. Lynn; 9, p m. Lynn;
10, p m. Lynn; 11, p m. Lynn; 12, p m. Lynn;
13, p m. Lynn; 14, p m. Lynn; 15, p m. Lynn;
16, p m. Lynn; 17, p m. Lynn; 18, p m. Lynn;
19, p m. Lynn; 20, p m. Lynn; 21, p m. Lynn;
22, p m. Lynn; 23, p m. Lynn; 24, p m. Lynn;
25, p m. Lynn; 26, p m. Lynn; 27, p m. Lynn;
28, p m. Lynn; 29, p m. Lynn; 30, p m. Lynn;
31, p m. Lynn.

FEB.
1, a m. Lynn; 2, p m. Lynn; 3, p m. Lynn;
4, p m. Lynn; 5, p m. Lynn; 6, p m. Lynn;
7, p m. Lynn; 8, p m. Lynn; 9, p m. Lynn;
10, p m. Lynn; 11, p m. Lynn; 12, p m. Lynn;
13, p m. Lynn; 14, p m. Lynn; 15, p m. Lynn;
16, p m. Lynn; 17, p m. Lynn; 18, p m. Lynn;
19, p m. Lynn; 20, p m. Lynn; 21, p m. Lynn;
22, p m. Lynn; 23, p m. Lynn; 24, p m. Lynn;
25, p m. Lynn; 26, p m. Lynn; 27, p m. Lynn;
28, p m. Lynn; 29, p m. Lynn; 30, p m. Lynn;
31, p m. Lynn.

MARCH.
1, a m. Lynn; 2, p m. Lynn; 3, p m. Lynn;
4, p m. Lynn; 5, p m. Lynn; 6, p m. Lynn;
7, p m. Lynn; 8, p m. Lynn; 9, p m. Lynn;
10, p m. Lynn; 11, p m. Lynn; 12, p m. Lynn;
13, p m. Lynn; 14, p m. Lynn; 15, p m. Lynn;
16, p m. Lynn; 17, p m. Lynn; 18, p m. Lynn;
19, p m. Lynn; 20, p m. Lynn; 21, p m. Lynn;
22, p m. Lynn; 23, p m. Lynn; 24, p m. Lynn;
25, p m. Lynn; 26, p m. Lynn; 27, p m. Lynn;
28, p m. Lynn; 29, p m. Lynn; 30, p m. Lynn;
31, p m. Lynn.

APRIL.
1, a m. Lynn; 2, p m. Lynn; 3, p m. Lynn;
4, p m. Lynn; 5, p m. Lynn; 6, p m. Lynn;
7, p m. Lynn; 8, p m. Lynn; 9, p m. Lynn;
10, p m. Lynn; 11, p m. Lynn; 12, p m. Lynn;
13, p m. Lynn; 14, p m. Lynn; 15, p m. Lynn;
16, p m. Lynn; 17, p m. Lynn; 18, p m. Lynn;
19, p m. Lynn; 20, p m. Lynn; 21, p m. Lynn;
22, p m. Lynn; 23, p m. Lynn; 24, p m. Lynn;
25, p m. Lynn; 26, p m. Lynn; 27, p m. Lynn;
28, p m. Lynn; 29, p m. Lynn; 30, p m. Lynn;
31, p m. Lynn.

MAY.
1, a m. Lynn; 2, p m. Lynn; 3, p m. Lynn;
4, p m. Lynn; 5, p m. Lynn; 6, p m. Lynn;
7, p m. Lynn; 8, p m. Lynn; 9, p m. Lynn;
10, p m. Lynn; 11, p m. Lynn; 12, p m. Lynn;
13, p m. Lynn; 14, p m. Lynn; 15, p m. Lynn;
16, p m. Lynn; 17, p m. Lynn; 18, p m. Lynn;
19, p m. Lynn; 20, p m. Lynn; 21, p m. Lynn;
22, p m. Lynn; 23, p m. Lynn; 24, p m. Lynn;
25, p m. Lynn; 26, p m. Lynn; 27, p m. Lynn;
28, p m. Lynn; 29, p m. Lynn; 30, p m. Lynn;
31, p m. Lynn.

JUNE.
1, a m. Lynn; 2, p m. Lynn; 3, p m. Lynn;
4, p m. Lynn; 5, p m. Lynn; 6, p m. Lynn;
7, p m. Lynn; 8, p m. Lynn; 9, p m. Lynn;
10, p m. Lynn; 11, p m. Lynn; 12, p m. Lynn;
13, p m. Lynn; 14, p m. Lynn; 15, p m. Lynn;
16, p m. Lynn; 17, p m. Lynn; 18, p m. Lynn;
19, p m. Lynn; 20, p m. Lynn; 21, p m. Lynn;
22, p m. Lynn; 23, p m. Lynn; 24, p m. Lynn;
25, p m. Lynn; 26, p m. Lynn; 27, p m. Lynn;
28, p m. Lynn; 29, p m. Lynn; 30, p m. Lynn;
31, p m. Lynn.

JULY.
1, a m. Lynn; 2, p m. Lynn; 3, p m. Lynn;
4, p m. Lynn; 5, p m. Lynn; 6, p m. Lynn;
7, p m. Lynn; 8, p m. Lynn; 9, p m. Lynn;
10, p m. Lynn; 11, p m. Lynn; 12, p m. Lynn;
13, p m. Lynn; 14, p m. Lynn; 15, p m. Lynn;
16, p m. Lynn; 17, p m. Lynn; 18, p m. Lynn;
19, p m. Lynn; 20, p m. Lynn; 21, p m. Lynn;
22, p m. Lynn; 23, p m. Lynn; 24, p m. Lynn;
25, p m. Lynn; 26, p m. Lynn; 27, p m. Lynn;
28, p m. Lynn; 29, p m. Lynn; 30, p m. Lynn;
31, p m. Lynn.

AUGUST.
1, a m. Lynn; 2, p m. Lynn; 3, p m. Lynn;
4, p m. Lynn; 5, p m. Lynn; 6, p m. Lynn;
7, p m. Lynn; 8, p m. Lynn; 9, p m. Lynn;
10, p m. Lynn; 11, p m. Lynn; 12, p m. Lynn;
13, p m. Lynn; 14, p m. Lynn; 15, p m. Lynn;
16, p m. Lynn; 17, p m. Lynn; 18, p m. Lynn;
19, p m. Lynn; 20, p m. Lynn; 21, p m. Lynn;
22, p m. Lynn; 23, p m. Lynn; 24, p m. Lynn;
25, p m. Lynn; 26, p m. Lynn; 27, p m. Lynn;
28, p m. Lynn; 29, p m. Lynn; 30, p m. Lynn;
31, p m. Lynn.

SEPTEMBER.
1, a m. Lynn; 2, p m. Lynn; 3, p m. Lynn;
4, p m. Lynn; 5, p m. Lynn; 6, p m. Lynn;
7, p m. Lynn; 8, p m. Lynn; 9, p m. Lynn;
10, p m. Lynn; 11, p m. Lynn; 12, p m. Lynn;
13, p m. Lynn; 14, p m. Lynn; 15, p m. Lynn;
16, p m. Lynn; 17, p m. Lynn; 18, p m. Lynn;
19, p m. Lynn; 20, p m. Lynn; 21, p m. Lynn;
22, p m. Lynn; 23, p m. Lynn; 24, p m. Lynn;
25, p m. Lynn; 26, p m. Lynn; 27, p m. Lynn;
28, p m. Lynn; 29, p m. Lynn; 30, p m. Lynn;
31, p m. Lynn.

OCTOBER.
1, a m. Lynn; 2, p m. Lynn; 3, p m. Lynn;
4, p m. Lynn; 5, p m. Lynn; 6, p m. Lynn;
7, p m. Lynn; 8, p m. Lynn; 9, p m. Lynn;
10, p m. Lynn; 11, p m. Lynn; 12, p m. Lynn;
13, p m. Lynn; 14, p m. Lynn; 15, p m. Lynn;
16, p m. Lynn; 17, p m. Lynn; 18, p m. Lynn;
19, p m. Lynn; 20, p m. Lynn; 21, p m. Lynn;
22, p m. Lynn; 23, p m. Lynn; 24, p m. Lynn;
25, p m. Lynn; 26, p m. Lynn; 27, p m. Lynn;
28, p m. Lynn; 29, p m. Lynn; 30, p m. Lynn;
31, p m. Lynn.

NOVEMBER.
1, a m. Lynn; 2, p m. Lynn; 3, p m. Lynn;
4, p m. Lynn; 5, p m. Lynn; 6, p m. Lynn;
7, p m. Lynn; 8, p m. Lynn; 9, p m. Lynn;
10, p m. Lynn; 11, p m. Lynn; 12, p m. Lynn;
13, p m. Lynn; 14, p m. Lynn; 15, p m. Lynn;
16, p m. Lynn; 17, p m. Lynn; 18, p m. Lynn;
19, p m. Lynn; 20, p m. Lynn; 21, p m. Lynn;
22, p m. Lynn; 23, p m. Lynn; 24, p m. Lynn;
25, p m. Lynn; 26, p m. Lynn; 27, p m. Lynn;
28, p m. Lynn; 29, p m. Lynn; 30, p m. Lynn;
31, p m. Lynn.

DECEMBER.
1, a m. Lynn; 2, p m. Lynn; 3, p m. Lynn;
4, p m. Lynn; 5, p m. Lynn; 6, p m. Lynn;
7, p m. Lynn; 8, p m. Lynn; 9, p m. Lynn;
10, p m. Lynn; 11, p m. Lynn; 12, p m. Lynn;
13, p m. Lynn; 14, p m. Lynn; 15, p m. Lynn;
16, p m. Lynn; 17, p m. Lynn; 18, p m. Lynn;
19, p m. Lynn; 20, p m. Lynn; 21, p m. Lynn;
22, p m. Lynn; 23, p m. Lynn; 24, p m. Lynn;
25, p m. Lynn; 26, p m. Lynn; 27, p m. Lynn;
28, p m. Lynn; 29, p m. Lynn; 30, p m. Lynn;
31, p m. Lynn.

JANUARY.
1, a m. Lynn; 2, p m. Lynn; 3, p m. Lynn;
4, p m. Lynn; 5, p m. Lynn; 6, p m. Lynn;
7, p m. Lynn; 8, p m. Lynn; 9, p m. Lynn;
10, p m. Lynn; 11, p m. Lynn; 12, p m. Lynn;
13, p m. Lynn; 14, p m. Lynn; 15, p m. Lynn;
16, p m. Lynn; 17, p m. Lynn; 18, p m. Lynn;
19, p m. Lynn; 20, p m. Lynn; 21, p m. Lynn;
22, p m. Lynn; 23, p m. Lynn; 24, p m. Lynn;
25, p m. Lynn; 26, p m. Lynn; 27, p m. Lynn;
28, p m. Lynn; 29, p m. Lynn; 30, p m. Lynn;
31, p m. Lynn.

FEBRUARY.
1, a m. Lynn; 2, p m. Lynn; 3, p m. Lynn;
4, p m. Lynn; 5, p m. Lynn; 6, p m. Lynn;
7, p m. Lynn; 8, p m. Lynn; 9, p m. Lynn;
10, p m. Lynn; 11, p m. Lynn; 12, p m. Lynn;
13, p m. Lynn; 14, p m. Lynn; 15, p m. Lynn;
16, p m. Lynn; 17, p m. Lynn; 18, p m. Lynn;
19, p m. Lynn; 20, p m. Lynn; 21, p m. Lynn;
22, p m. Lynn; 23, p m. Lynn; 24, p m. Lynn;
25, p m. Lynn; 26, p m. Lynn; 27, p m. Lynn;
28, p m. Lynn; 29, p m. Lynn; 30, p m. Lynn;
31, p m. Lynn.

MARCH.
1, a m. Lynn; 2, p m. Lynn; 3, p m. Lynn;
4, p m. Lynn; 5, p m. Lynn; 6, p m. Lynn;
7, p m. Lynn; 8, p m. Lynn; 9, p m. Lynn;
10, p m. Lynn; 11, p m. Lynn; 12, p m. Lynn;
13, p m. Lynn; 14, p m. Lynn; 15, p m. Lynn;
16, p m. Lynn; 17, p m. Lynn; 18, p m. Lynn;
19, p m. Lynn; 20, p m. Lynn; 21, p m. Lynn;
22, p m. Lynn; 23, p m. Lynn; 24, p m. Lynn;
25, p m. Lynn; 26, p m. Lynn; 27, p m. Lynn;
28, p m. Lynn; 29, p m. Lynn; 30, p m. Lynn;
31, p m. Lynn.

APRIL.
1, a m. Lynn; 2, p m. Lynn; 3, p m. Lynn;
4, p m. Lynn; 5, p m. Lynn; 6, p m. Lynn;
7, p m. Lynn; 8, p m. Lynn; 9, p m. Lynn;
10, p m. Lynn; 11, p m. Lynn; 12, p m. Lynn;
13, p m. Lynn; 14, p m. Lynn; 15, p m. Lynn;
16, p m. Lynn; 17, p m. Lynn; 18, p m. Lynn;
19, p m. Lynn; 20, p m. Lynn; 21, p m. Lynn;
22, p m. Lynn; 23, p m. Lynn; 24, p m. Lynn;
25, p m. Lynn; 26, p m. Lynn; 27, p m. Lynn;
28, p m. Lynn; 29, p m. Lynn; 30, p m. Lynn;
31, p m. Lynn.

MAY.
1, a m. Lynn; 2, p m. Lynn; 3, p m. Lynn;
4, p m. Lynn; 5, p m. Lynn; 6, p m. Lynn;
7, p m. Lynn; 8, p m. Lynn; 9, p m. Lynn;
10, p m. Lynn; 11, p m. Lynn; 12, p m. Lynn;
13, p m. Lynn; 14, p m. Lynn; 15, p m. Lynn;
16, p m. Lynn; 17, p m. Lynn; 18, p m. Lynn;
19, p m. Lynn; 20, p m. Lynn; 21, p m. Lynn;
22, p m. Lynn; 23, p m. Lynn; 24, p m. Lynn;
25, p m. Lynn; 26, p m. Lynn; 27, p m. Lynn;
28, p m. Lynn; 29, p m. Lynn; 30, p m. Lynn;
31, p m. Lynn.

JUNE.
1, a m. Lynn; 2, p m. Lynn; 3, p m. Lynn;
4, p m. Lynn; 5, p m. Lynn; 6, p m. Lynn;
7, p m. Lynn; 8, p m. Lynn; 9, p m. Lynn;
10, p m. Lynn; 11, p m. Lynn; 12, p m. Lynn;
13, p m. Lynn; 14, p m. Lynn; 15, p m. Lynn;
16, p m. Lynn; 17, p m. Lynn; 18, p m. Lynn;
19, p m. Lynn; 20, p m. Lynn; 21, p m. Lynn;
22, p m. Lynn; 23, p m. Lynn; 24, p m. Lynn;
25, p m. Lynn; 26, p m. Lynn; 27, p m. Lynn;
28, p m. Lynn; 29, p m. Lynn; 30, p m. Lynn;
31, p m. Lynn.

JULY.
1, a m. Lynn; 2, p m. Lynn; 3, p m. Lynn;
4, p m. Lynn; 5, p m. Lynn; 6, p m. Lynn;
7, p m. Lynn; 8, p m. Lynn; 9, p m. Lynn;
10, p m. Lynn; 11, p m. Lynn; 12, p m. Lynn;
13, p m. Lynn; 14, p m. Lynn; 15, p m. Lynn;
16, p m. Lynn; 17, p m. Lynn; 18, p m. Lynn;
19, p m. Lynn; 20, p m. Lynn; 21, p m. Lynn;
22, p m. Lynn; 23, p m. Lynn; 24, p m. Lynn;
25, p m. Lynn; 26, p m. Lynn; 27, p m. Lynn;
28, p m. Lynn; 29, p m. Lynn; 30, p m. Lynn;
31, p m. Lynn.

AUGUST.
1, a m. Lynn; 2, p m. Lynn; 3, p m. Lynn;
4, p m. Lynn; 5, p m. Lynn; 6, p m. Lynn;
7, p m. Lynn; 8, p m. Lynn; 9, p m. Lynn;
10, p m. Lynn; 11, p m. Lynn; 12, p m. Lynn;
13, p m. Lynn; 14, p m. Lynn; 15, p m. Lynn;<